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# THE CHURCHMAN

June, 1916.

## The Month.

**A Criticism  
and an Appeal.** THE National Mission of Repentance and Hope has been, and we trust ever will be, so sympathetically referred to in these pages that we hope it will not be misunderstood if we venture upon a word of criticism and a word of appeal in regard to it. The criticism is this: there seems to be a tendency in certain quarters to exploit the Mission in the interests of one party in the Church, and that party by no means the most representative of the Church itself. Such a course of action is a great mistake from every point of view, and from communications which reach us from various quarters there is no doubt it is becoming increasingly resented. No doubt the divided state of the Church presents difficulties in the way of united action, but having regard to the purpose of the Mission, it was hoped that the deep solemnity of the occasion would have facilitated the laying aside for the time of all points of disagreement in order that the whole Church might proclaim with united voice the message of the Gospel to the people. It is not yet too late to secure a substantial measure of agreement among all who will put the cause of the Mission above and before their own preferences, but if this is to be done the course of preparation will have somewhat to be changed. It is not right, for instance, that Retreats, Quiet Days, and Services of Preparation, which Churchmen of all schools of thought are expected to attend, should be held at churches where the methods and practices are, to say the least, unacceptable to a large section of those invited; nor is it right that on such occasions the chief speakers should be those associated with extreme views. But even these things could be tolerated, objectionable to many as they are, if only the conductors would abstain from dealing

with controversial questions, either of doctrine or practice. But this is precisely what, in many cases, they do not do. In not a few instances of which we have heard the spiritual usefulness of some Quiet Day or Retreat has been entirely destroyed because the conductor of it has seemed to be more anxious to promote his own views than to give a spiritual uplift to the people whom he is addressing. It is in these respects that we venture to make an appeal to the authorities of the Mission, both Diocesan and Central. Is it not possible to arrange that gatherings of clergy, which are to be representative of the Church and not of one particular party in it, shall be held in churches which occupy ecclesiastically a Central position? Is it not possible, again, to arrange that these gatherings shall be addressed by men who are known for their spiritual power rather than for their advocacy of extreme views? Is it not possible, once more, to arrange that speakers at such gatherings of clergy shall carefully avoid controversial subjects and give themselves more fully to prayer and the exposition of God's holy Word? These three points are of very real importance and need the immediate attention of the authorities unless they are prepared to see much of the good work of the Mission wrecked on the rocks of theological controversy.

The more simple the preparation for the Mission  
**The Value of** can be, the better; and the more simple the Message  
**Simplicity,** of the Mission can be made, the greater will be its  
 spiritual effects. Cannot the Church make up its mind to get back, just for once, to the simplicity of the Gospel? It is the Gospel the Church needs to-day; and we should like to know that the exposition of the simple truths of the Gospel—salvation from the guilt and power of sin through the Precious Blood of Christ and full equipment for spiritual service through the indwelling in the heart of the believer of the Holy Spirit—was given due emphasis at all gatherings of the clergy held in preparation for the Mission. "But these things are elementary," objects some one. Yes, they are elementary, and it is because they are elementary that they are so often overlooked. The Church as the witness of God has largely lost its spiritual power, and it will never recover it until it gets back to, and appropriates anew, the simplest truths of the Gospel. And as with the Church, so with the people: it is the

Gospel they need, the Gospel in all its simplicity and saving power. If the National Mission is to "turn the world upside down" as the Apostles did, it will only do so in so far as it adopts Apostolic methods, and the one method the earliest missionaries adopted was the preaching of a full salvation through Jesus Christ our Lord. In this connexion we may refer to the letter issued by the Committee of the Church Pastoral-Aid Society to all clerical grantees. The counsel they offered was most timely and useful—

We do not need to seek a new message. The message of a perfect Atonement for sin made on the Cross, sufficient for the sins of the whole world, efficient in all who believe, is still the heart of the unchanging Gospel, the only Good News for guilty sinners. But we may need to learn to convey that message in fresh, living language, such as the people of to-day can appreciate and understand.

We shall not ignore the many difficulties that must arise, but we believe that the clergy, and especially those faithful men who hold posts of honour in poor and populous parishes, will find it true, that, "When a man is face to face with his great difficulty, he is on the verge of making his great discovery." We believe, therefore, that every one of us will thankfully and boldly plunge into the campaign inspired by the conviction that God in His mercy is giving him one of the most magnificent opportunities of his life, and that in the courage of faith we shall this autumn see wonders of grace wrought by the Holy Spirit, without Whose power and blessing all our efforts must be in vain. If the National Mission is conducted on these lines we are persuaded that it will result in a great spiritual blessing of which the Church and the world will feel the uplifting effects for generations yet to come.

The Dean of Durham has entered the lists in  
 Dean Henson's  
 View. opposition to the proposal to make the Holy Communion the principal Sunday service. His letter, which appeared in the *Record* and the *Challenge*, puts so forcibly and so clearly some of the objections to the proposal, that it may be useful to transfer some of its chief passages to these pages—

The change proposed is of the utmost gravity, and must needs induce consequences of great magnitude. The issue is obscured by the references to the Holy Communion as "the Lord's own service," and so forth, for nobody questions the origin or supreme importance of the Sacrament, but only the position it ought to have in the working system of the National Church here and now. There is nothing in the sacred record of the institution, and nothing whatever in the writings of the Apostles, which bears directly or obviously on this question. We are left to experience and the fitness of things. Here it cannot be improper for an Anglican to recall that the change proposed is literally an "undoing" of the Reformation. That may or may not be wise, for Reformers, as little as popes and fathers, were infallible; but at least it must be admitted to be a formidable step for a Reformed Church to take.

What would be the probable consequences? I discern the following—

1. An immense impetus would be given to the process by which the Holy Communion in the Church of England is being conformed to the Mass in the Church of Rome.

2. The connexion of the Lord's Supper with the communion of the faithful will everywhere be brought into difficult question.

3. Mattins or Evensong (or possibly both, because it is not difficult to imagine arguments for extending the advantage which *ex hypothesi* is secured by substituting "the Lord's own service" for some inferior form of worship) will practically fall out of the use and wont of English Churchmen.

4. The public reading of the Scriptures will tend to be limited to those portions of the New Testament which are appointed to be read as "Gospels" and "Epistles."

5. The Reformed Church of England will make a sharp departure from the general tradition of Reformed Churches and approximate to the unreformed type.

6. Much offence will be given to many loyal Anglican laity in many parishes.

On any showing these are formidable consequences, and a project which could with any measure of plausibility be said to entail them ought not to be bound on the National Church in the "hustle and bustle" of a "Mission," but by the deliberate and determined action of the Church's Executive after adequate counsel taken in the Church's assemblies.

There is another consideration not unworthy of attention. This much-pressed substitution of the Holy Communion for Mattins is not unknown among us. Of recent years it has been effected in many parishes. Will any serious, unprejudiced, and informed man be prepared to maintain that the problem of commending Christianity to the acceptance of the English people is better solved in those parishes than elsewhere? Have the clergy working thus any marked superior spiritual success over those working on the traditional Anglican lines? For the whole question turns on this, if once (as I conceive you must) you allow that the appeal lies to experience. Is Christianity more securely rooted, and more fruitfully active, in Roman Catholic communities than in Protestant? Is the failure, if failure there be, more marked in England than in France?

We expressed our own view in last month's CHURCHMAN, and we have nothing to add at present beyond this: the proposal is being pushed vigorously, and is finding favourable consideration in some rather unexpected quarters; it is, therefore, of the utmost importance that those who hold to the traditional view should be carefully on their guard lest in some weak moment they are tempted to yield to so specious a proposal without fully considering its true import and meaning.

The *English Church Review* seeks to explain what "To Plead the Passion," precisely is that which the presence of habitual communicants who do not intend to receive at that particular Eucharist represents. "What is it," it asks, "that they conceive themselves to be doing? Why are they there?" These

are very important questions, and the *English Church Review* faces them as follows—

The meaning of the practice is that Jesus Christ, Who was once for all sacrificed as our Victim in the Death of the Cross, never ceases to present Himself in our behalf to the Father, according to the Scripture teaching, "He has gone to appear in the presence of God for us." Now the effect of the Eucharistic Consecration is to secure the Eucharistic Presence of Christ. He is literally there, invested with the signs which represent His Death; there with the intention of being presented, and of presenting Himself, to the Father. Thus the Eucharist is Christ's self-presentation before the Father. It places before the eyes of God the Death of His Son. It is infinitely pleasing in God's sight. It renders Calvary effective towards the worshippers. It is the divinely appointed way of pleading the Passion. It is the Atonement which the non-communicating attendant celebrates.

Surely it must be good for souls to stay in church and plead the Redemption. The Offering is, of course, no substitute for the reception. The reception is the ultimate purpose for which the Eucharist was ordained. But there may be reasons why the individual is not prepared to receive at a given time. That is no reason why he should not plead. Surely it is better to plead the Passion than to go away. Whenever this use of the Eucharist as an Offering is realized, belief in Redemption is strengthened.

Against this teaching of the *English Church Review* Not a Sacrifice, we may set that of a sound and accurate theologian, the Bishop of Durham. One passage from his contribution to *English Church Teaching* (Longmans, Green & Co.) will suffice—

Is the Holy Communion (he asks) itself a sacrifice, in the sense that in it the Church re-offers the Christ to His Father, in a way at all resembling, or continuing, the great Sacrifice of Atonement? We answer as earnestly as possible, No. The thought is not countenanced by Holy Scripture. There are, indeed, certain passages often quoted in its favour; they are quoted, but without adequate ground. One is: "*Do this in remembrance of Me.*" It is said that this should be rendered, "*Offer this as My memorial-sacrifice.*" But the Greek words quite refuse to bear this strain. The Greek word rendered "*do*" is exactly as simple and elastic as our word "*do.*" Like it, it may mean, in a clear context, "*do a sacrifice*"; but it wants a clear context to give it the meaning. And, as a fact, it is *never* (unless here) in the New Testament, used in a sacrificial context. Again the word rendered "*remembrance*" is never for certain used in the Greek of the Scriptures for a sacrificial "*memorial*"; Levit. xxiv. 7 is the one very doubtful exception. The word denotes "*recollection,*" that is, here, the Christian's believing recollection of his dying Lord. It is remarkable that the early Christian writers, with one very doubtful exception, do not find the meaning "*offer*" and "*memorial*" in the words; they explain them simply in the sense in which our English Bible renders them.

Dr. Guy Warman's little book, "The Evangelical  
A Stimulating Movement: its Message and its Achievement," furnishes  
Story. a wonderfully stimulating story, and should prove a tonic in times when men are apt to bemoan the dark and troublous

times through which we are now passing. The period just before the rise of the Evangelical Movement was even darker than our own day, yet God used it to bring light and life to the Church, and history may repeat itself. "There is need," says Dr. Guy Warman, "of some great movement which shall bring us back to God. Some of us have faith enough to believe that it is coming; some of us have hope enough to trust that we may have some little share, as instruments in the hand of God, in helping the movement to come. How shall we prepare ourselves to be useful? There are many ways: the way of prayer and of thoughtfulness; of service and of sacrifice; there is also the small but not unimportant way of studying the movements of the past." Such a study of the Evangelical Movement Dr. Guy Warman gives us in these pages, giving us pen-portraits of its leaders, summarizing its messages, describing its activities, estimating its influence, and pointing out its message for our own times. We commend this little volume most heartily to the attention of our readers. There is much we should like to quote from it. Almost every page tempts us to snatch a sentence or two, so vivid is the description and so forcible the application, but we must yield only in one case. In the section on the leaders of the Movement Dr. Guy Warman refers among others to Daniel Wilson, Vicar of Islington, and afterwards Bishop of Calcutta. It was in 1824 that he came to Islington, then a suburb of London with a population of 30,000. The seatholders of the Parish Church regarded it as their personal property, and the Vicar as their private chaplain. He had no easy task:—

Wilson won his way, however, and made changes which the critics, who stood aloof, regarded as revolutionary and insane. He divided the parish into districts and appointed visitors. He opened fifteen Sunday Schools. He had an eight o'clock Celebration of Holy Communion, then rarely found except in Evangelical churches, and regarded as a curious innovation there. He conducted a service on every Saint's day, and said the Litany on Wednesdays and Fridays. It is not surprising that at one Confirmation alone he presented 780 candidates for Confirmation to his Bishop. It is not surprising that he built new churches to seat some 6,000 more of his parishioners. It is not surprising that he left behind him a flourishing parish and a well-organized Church. It is not surprising that his influence still lives.

Yet Wilson was at Islington for only eight years, and this story of the work he accomplished there in so short a time may be commended to the attention of those who are always sneering at Evangelicals as deficient in Churchmanship.

“The Best Witness.” We permit ourselves one more quotation from the Dean of Canterbury’s speech on Biblical criticism, to which we referred last month, for on the main practical question the Dean spoke with remarkable acuteness. What, he asked, is the purpose of all these disputes ?

We want to know whether we can trust the Bible in reading is straightforwardly ; whether it is true history from the beginning to the end of it. I do not know that any reasonable Englishman would trouble himself to maintain that every single detail that is mentioned in the present texts of the Old and the New Testament is exactly correct. There are some apparent discrepancies. If there were none in such a Book it would be the greatest miracle that ever happened. It never disturbs you if two people telling a story make a slight discrepancy in detail. If God has not thought fit to preserve in absolute accuracy the original texts of the New Testament, we must expect to find some difficulties and discrepancies. But that does not affect the question whether the story is true. What we are concerned with is to tell the average man, the man in the cottage, the working man, that the Bible is infallible in a general, reasonable sense ; that as he reads it through he may place his confidence in what he reads, in the statements that the Bible makes respecting the will of God. The Bible itself is in its broad statement the best witness to its general historical truth.

This is the conclusion of the whole matter, for if a book is discredited historically, can it continue to carry with it any animating force in the realm of morals ?





## Naaman and Gehazi.

THE story of the interview between Naaman and Gehazi, told in 2 Kings v, is very commonly misunderstood. There does not appear to be any book or commentary which gives the true inwardness of it, though it is obvious enough to any one who is at all familiar with the working of the Oriental mind.

It is generally said that Gehazi ran after Naaman, after the refusal of his gift by Elisha, deceived him with a lying story, and fraudently obtained what Elisha had declined; Naaman supposing that his presents were to be used not for the benefit of Elisha, but of the two young students of the schools of the prophets, who, as Gehazi falsely represented, had just arrived unexpectedly from Mount Ephraim.

Now it may be granted that the narrative might, at first sight, bear this interpretation to a Western reader, unacquainted with Eastern methods and accustomed to take everything literally; but those who are aware that the Bible is an Oriental book, to be interpreted on Oriental principles, and who know also that there is nothing literal in the East, will never be satisfied with such an explanation, one, moreover, which entirely fails to account for the extreme severity of the punishment inflicted by Elisha upon Gehazi.

Let us go back to the beginnings of the story. Naaman was the Commander-in-Chief of the Syrian Army. It was a great post like that of Lord Kitchener in the British Army. He had achieved great success as a general commanding the forces of his king and had gained signal victories for his country, for which reason he was in high favour at court. His personal prowess in battle had been proved. He possessed, no doubt, whatever answered in his day to the Distinguished Service Order, or even the Victoria Cross. Yet there was one great trouble, which threatened his public position, his family peace, and his very life. He had been stricken with the insidious and deadly poison of leprosy.

The relations between Syria and the Northern Kingdom of Israel were, at this period, very unfriendly. Syrian bands had recently made raids on Israelite territory, and, after their manner, had brought away, amongst other booty, civilian prisoners, including

young girls, who were at once made slaves. One of these had fallen to the lot of Naaman himself,<sup>1</sup> as Briseis in the Iliad fell to Achilles, and he gave her to his wife as a tire-woman, or lady's maid.

The little maiden, whose lot was probably not a hard one, full of goodwill to her new master and of faith in the God of her fathers, told of the mighty deeds of the great prophet of Jehovah in Israel : how Elisha had brought an abundant supply of water for the thirsty Israelite soldiers ; how he had increased the oil in the pot of a poor widow ; how he had even raised from death the boy of the lady of Shunem, and done besides many other things beyond all human power and experience. If only her master could go and see the prophet ! Surely he would find a way to heal him of this dreadful malady.

The idea took hold. Where the doctors had failed, the prophet might succeed. It is an idea with which we are familiar to-day : the mistake too often made being that it is forgotten that prophet and physician should work together. We fly to science first, and, when science fails, turn to prayer ; whereas the true course would have been to go first to God, in full recognition of the fact that He is a God of order and uses means to secure His ends. The girl's suggestion, first discussed in the household of Naaman, found its way to the King of Syria. Perhaps Naaman himself conveyed it to him, as indeed seems likely from the form of the narrative in verse 4. The king welcomed it as the true solution of the difficulty. Nothing, as it seemed to him, could be easier. A peremptory letter, somewhat in the manner of the German Kaiser, addressed to the King of Israel, who was evidently in mortal fear of him, would have the desired effect. All these prophets, as he well knew, were time-serving sycophants, and at the command of their sovereign would kowtow and obey. Whatever occult powers this Elisha, the most celebrated thaumaturgist of his day, might possess, would at once be placed at the disposal of his servant Naaman ; and if they were not, the King of Syria would know the reason why. The gods of Syria had often had to yield to political pressure at home, and this Jehovah, the little God of little Israel, should be even as they.

Besides, there was another line of persuasion. He knew the nature of prophets. They were proverbially lovers of money.

<sup>1</sup> Compare Judges v. 30.

τὸ μαντικὸν πᾶν φιλάργυρον γένος. When a king strongly desires a thing, he can always make it worth a person's while to comply. Every man had his price, and he could form a fairly accurate estimate as to what Elisha's price would be. He would do the thing royally. Let Naaman take ten talents of silver, say, a couple of thousand pounds sterling, and six thousand broad gold pieces, and ten suits of handsome clothing, as a gift. That would be sufficient to bring both king and prophet to his will.

When Naaman came and delivered the letter, the King of Israel was dismayed. He looked upon it as a sort of ultimatum designed to pick a quarrel, because of the impossible nature of the demand.

Elisha heard of the affair, and then he did a fine thing. He had, it must be remembered, not so much to maintain his personal authority nor that of his sovereign, but first and chiefly, to uphold the honour of God and to prove to his king, to Naaman, and so, in the end, to the Syrian monarch, that the Lord Jehovah was the God of all the earth, and that there was no other God but He. He had to show that this One God was a God who would not refuse a suppliant, even of another and an idolatrous nation; that He would hear his prayer and grant his request without money or price; and that the only return He asked was the grateful worship of the heart. The opportunity was a great one and Elisha took it at the flood. He did not come to court himself, but, with the dignity which became the occasion, sent a messenger to the king to reprove him for the fear which had led him to rend his clothes, and to bid him send Naaman to him in order that he might learn that there was a prophet in Israel.

So Naaman took his journey to see Elisha. It was somewhat humiliating for a great man such as he was to be obliged to go to the prophet, instead of having the prophet summoned to his presence, as would no doubt have been done at home. However, this was Israel and not Syria. The thing had to be done, so he would do it in style, with the *éclat* due to his position. He drove up to the humble dwelling of Elisha in his magnificent equipage, with prancing horses, preceded, no doubt, by a *saïs*, or running footman, and accompanied by his lackeys. He had, however, to wait outside, as no Elisha came to the door; and now the discipline of Naaman begins. We are familiar with the story, how Elisha, who did not even grant him an interview, merely sent a messenger to tell him

to bathe seven times in the Jordan ; how, though much crest-fallen and annoyed, he was induced to do so ; how instantly and completely he was healed ; and how, now a humble and grateful man, he returned to the prophet's house to render thanks for the inestimable boon of health.

This time, Elisha comes out to receive his acknowledgments, because it was an occasion for publicity, the Name of the Lord having to be exalted, as it had already been vindicated.

In the presence of his men, and before all and sundry there gathered together, Naaman makes public announcement of his renunciation of all other gods and his determination to worship in future Jehovah alone, And now, he begs, let the prophet accept a present—a blessing, as he calls it, or what we should term an honorarium.

But Naaman has something yet to be taught. First, that the God of Israel is a giving God, who delights in mercy and whose gifts are gifts of grace. And next, that His prophet is like Himself, above all mercenary motives, unworldly, and rejoicing in ministering the gifts of the Almighty to all in need. Elisha solemnly declares that he will receive nothing whatever in return for the gift of God.

So Naaman starts on his journey homewards.

If only things are allowed to remain as they are, all will be well. Naaman will have learned a lesson of grace on the part of God and disinterestedness on the part of His servant, which he will never forget.

But let us remember that in this story we are east of Suez. We are concerned with Orientals and Eastern ways. They are not like our Western ideas ; least of all like those of Englishmen.

Those who have travelled in Palestine tell us that, when you visit an Eastern gentleman and he shows you objects of art and beauty amongst his possessions, if you express admiration for them, he at once presents them to you. "Take it," he says, "it is yours," and take it you must. But when you have left the house and are proceeding on your way, a servant comes after you to bring the present back. The Oriental does not mean exactly what he says. Ephron the Hittite did not really mean to present Abraham with the field and cave of Machpelah, when he said he did. Nor did Araunah the Jebusite really intend to present King David with his threshing-floor gratis, when he offered it to him. It is the formula

in the East. I give it to you ; but then, you know, you do your part, *bien entendu*.

It remained then to be seen whether anything of this sort was to be carried out upon Naaman. We know well enough that, so far as Elisha himself was concerned, nothing was farther from his thoughts. Nothing would induce him to accept a fee for his services. Like Abraham, he would accept nothing, from a thread to a shoe-latchet. God must have all the glory.

But there was some one else to be reckoned with. The entourage of a great man is not always so disinterested as himself. Elisha had a boy, as they call them, that is, a servant, and this person was destined to play an essential part in the story. Gehazi was a thorough Oriental, and he had the characteristics of his race. They are fond of gifts and inclined to covetousness ; they are given to duplicity, and they can all make up a story to suit their purpose. Gehazi had all these characteristics in a high degree.

He had been present at the great interview between Naaman and Elisha, and had marvelled to think that his master should have thrown away such an opportunity. He had seen Naaman take out his bags of money and had, with regret, watched him put them away again.

Now, then, was his chance—now or never. In a few minutes it would be too late. “ Behold,” he said to himself, “ my master has let off this foreign grandee very cheaply. He brought him a present, enough to make him a rich man for the rest of his life. If I had what Elisha refused, I could purchase an olive-yard and a vineyard and flocks of sheep and herds of oxen. I could have men-servants and women-servants, and could go about in fine clothing for the rest of my time. If I run after Naaman at once, I may not get all that he offered Elisha, but I shall get something ; and, by God, I will do it.”

So Gehazi set off at top speed, and he was not long in overtaking Naaman, for in that country the roads are very bad and carriages can only travel at a comparatively slow rate.

Naaman saw him coming, and probably said to himself : “ I thought as much ! Here comes the prophet’s servant. His refusal to take a fee was all a pretence, of course. He is just like the rest of them. He sends his man after me. Well, I have good cause to be grateful to him, and he is welcome to whatever he asks.”

*Noblesse oblige.* So Naaman, like the thorough gentleman he was, stopped his coachman and got out of his carriage, out of respect to the messenger of the prophet. After passing the usual greetings, Gehazi tells him the story about the two young prophets who have just arrived from Mount Ephraim. Elisha will be very greatly obliged if Naaman will give *them* a talent of silver and two changes of garments.

Now this story did not deceive Naaman at all. We may venture to say that it was not intended to deceive him. Naaman never for an instant believed it and Gehazi never for an instant thought he did. Such stories are well understood as devices to save your face. Naaman was quite expecting something of the sort, intended to lead up to a request for money and money's worth. What Naaman did *not* understand was that Gehazi was acting on his own initiative and playing for his own hand. He imagined that Elisha had sent him and that the master, and not the man, would be the recipient of whatever gifts he sent. *That* was where Naaman was taken in, not by the got-up fable about the two young prophets. However, he really wished to reward Elisha, and though Gehazi had asked only for a talent of silver, about £150, he begs him to accept twice as much. "Pray take *two* talents." So the bags come out again and the talents, in rings of silver, are tied up in them and carried by Naaman's own men to a secret place indicated by Gehazi, while Naaman went on his way.

But oh, the pity of it! Gehazi has spoilt Elisha's work. All that the prophet had done to show the Syrian general what the God of Israel was like, how good, how gracious, how willing to bestow His blessings upon all who sought Him, even from far countries and alien races, because He was the God of all the earth and all mankind—all is rendered of no avail by the covetousness and treachery of one man. He has, as we should say, "given away" his master, and done so without any justification in fact. Worse still, he has misrepresented the Lord, whom Elisha had so faithfully and so nobly represented. And may we not add, that he had injured the good effect which would have been produced upon the King of Syria by the favour granted to his servant Naaman? At all events, the sense of gratitude felt by the King of Syria was not strong enough to prevent his attacking the Israelite king again, for we read that he did so, in the very next chapter.

It was no wonder, then, that Elisha visited the crime of Gehazi so severely. It was not a punishment for *lying*. That is an offence which is let off lightly in the East. Besides, as we have already seen, Gehazi's story was not intended to be believed. Nor was it a punishment simply and solely for *covetousness*. Covetousness is indeed a great sin ; but Gehazi was not the only covetous man of his day. Elisha would have had more than enough to do if he had visited with leprosy, or any other penalty, all the liars and covetous persons in Israel.

But it was that he had been entrusted with the honour of the prophet because he was his own servant, and had been false to the trust ; that he represented Elisha to Naaman, while Elisha himself represented God ; and so, by his unfaithfulness, the Name of the Lord was dishonoured and perhaps the soul of Naaman injured. He had loved, like Balaam, the wages of unrighteousness ; he had taken the talents of the Syrian leper. Now, then, he should take the leprosy with the talents, that, as Naaman had seen that there was no God in all the earth but in Israel, and that this God was a God of mercy and grace, so Gehazi should learn, and all other men should learn through him, that the God of Israel is a God of judgment and that He will not give away His honour to another, nor suffer His Name to be polluted.

A. C. DOWNER, D.D.



## The Church: the Heed of a Fearless Message and a Definite Witness.

THE Church is at the Cross Roads. Values are changing as quickly in the spiritual as in the temporal life; but in an opposite direction. On the one hand human life has become less valuable, on the other we are appalled with the enormous significance of an eternal being. Speaking from a military point of view, it is only numbers that really count; that is to say, that the army that can outstay the other in losses is the one that must win. Speaking from the standpoint of religion, each soul that passes unprepared into eternity is an awful responsibility, and that responsibility is enhanced in proportion as we not only support the war, but encourage men to enter upon the present conflict.

The burden of souls is the load of the Church to-day. Never before has she realized this so intensely—perhaps we should say, never in our day—and the vastness of the frightful carnage has at last opened her eyes to her past neglect. We look back but a short two years, and we see the whole Christian community occupied in age-worn controversies, delighting in widening breaches that should never have been allowed to exist, and striving again and again to call down fire upon those who follow not us, and yet profess to worship the same Lord. The necessities of the hour are changing all this. Roman priest and Salvation Army Captain are succouring the wounded and the dying together. High Anglican and Evangelical Anglican are together working in the Chaplains department and winning souls for Christ—not because of their badge, but because of their individual likeness to their Lord. And we at home are being shamed. We are shamed because we have done so little to prepare our lads for this great ordeal. We have had them in our Day Schools and our Sunday Schools, and they have in so many instances gone out to battle utterly ignorant of the very rudiments of their faith. It is easy to make excuse, but this is not the time for excuse, it is the time for repentance and amendment of purpose.

There are indications that the seed is germinating and that the good fruit will yet be borne. But it will only be through much



tribulation that all that God is teaching us as a Church will be brought to bear upon our parishes and our adherents. The very fact that we acknowledge the necessity for repentance is a great step in advance. We have been content with so little, now our souls are filled with discontent—a divine discontent we hope. We look, not at the handful that we have always been able to reach, but, at the vast multitudes with whom the Church simply does not count. What are we to say of them? How far dare we face the ordeal and give account for the unevangelized of our great city parishes—aye—and of our small country parishes too. Huge crowds of men and women actually use some of our churchyards as pleasure gardens and yet never enter the church. Hurrying multitudes pass the door of God's House; they are longing for peace of soul, and yet they never seek it in our churches. God, as we represent Him, is altogether outside their life.

Thank God these crowds are getting on our conscience. What are we to do for them? How are we to answer the Almighty God when he asks of us, the shepherds, "Where is the flock that was given thee, thy beautiful flock?" It is just that question that is continually ringing in our ears, and its iteration is driving us to our knees for guidance. Hence the coming mission which is gradually taking form. Personally I am not yet sure that the prime movers are clear as to their objective, but I am quite certain that the Holy Spirit is working and His purpose will be revealed. It is for us to be ready not only to recognize that purpose, but be willing to lay aside all preconceived ideas and just do His Will. So far as I can understand the present aim of preparation, the great effort is to be concentrated upon the present professing members of our Church. If there is to be an after evangelization there is no definite teaching given as to how it is to be conducted. So the idea lacks completeness and seems to finish in the air. I know it is stated to be because we don't want to chain the future developments and so prevent expansion, or to force it into an expression which no longer appeals. The only danger is a critical one. By aiming at nothing it is just possible that we may hit the mark. The Church's supreme opportunity is at hand, but if it is to be grasped she must be led. The "Wait and see" policy has been proved to be fatal in other regions, and it will not be less fatal if it is adopted by our Church at this crisis.

But there is a certain indication of guidance in what appears to be a wrong direction. There is an inclination to belittle the grand message of the Church, and extol her sacerdotal functions. As a body she has such functions, and it is her duty to discharge them. The witness of the Church to the world is the witness of the "royal priesthood"; but there is ever a danger in the over emphasis of one aspect of a complex organization; and whilst Holy Scripture certainly bids us remember that our character in the world is that of a peculiar people and a separate people, it more often urges the importance of our message. The history of the Church also bears out the importance of this consideration. The times which have been characterized by what I should call intensive culture have not been those that have marked a growth of spirituality of life. The darkest ages of the Mediæval Church were those in which the Roman hierarchy held undisputed sway over the education and the conscience of men. She lived in and for herself, and corruption was eating at her vital organs. Not only is this true of the corrupt mediæval Church, but the Reformation period itself was followed by one of utter stagnation, in which the Church busied herself concerning the mystical and metaphysical developments of her theology. She was self-centred, and because of that the light of her lamp burnt blue and lost its radiance. On the other hand, when she has been keen to extend her boundaries, when she has lifted up her voice with a clear call to redeem the time because the days are evil, her power for her Lord has been greatly increased. Even the Crusades, with all their mistakes, had a refining influence upon the Church, and never has there risen a man of God with a message for his time without the awakening from sluggish, intensive, and selfish life, having had a beneficial effect upon the whole after-life of the Church. To come to our own times only, how many of God's most blessed servants bear witness to the fact that they owe their life in Christ to the preaching of D. L. Moody.

But the best example of the truth that I would enforce is to be found in the foreign missionary work of the Church. A Church that is self-centred is the Church that is losing touch with her Lord. To renew spiritual life within you must insist upon spiritual activity without. National righteousness is not obtained in a corporate conversion, but in an individual cleansing of heart and

conscience. There is a great danger in making the external influence the first objective. A man who is cleansed in heart and soul will, because he must, carry his new conviction into civic, commercial and social life. But the message of the Gospel must touch the heart before it can properly appear in the life. Therefore it appears that the aim of the Church to-day must be fearlessly, constantly, in season, out of season, to preach in all its fullness God's judgment upon sin, His abounding love for the sinner, and the atoning work of the blessed Saviour. "I, if I be lifted up, will draw all men unto Me," is as true now as when it was spoken.

But is the Church fearless in her message? We only have to examine our own practice and the answer will be clear to our conscience. Have we fearlessly denounced sin? It is easy enough to preach about sin in general and then, skipping over the thin ice, pass on to more agreeable subjects. Is not that what we have done? The witness of the Church has not been nearly definite enough about the vices that are rampant in our midst. We all recognize, for instance, the sin of drunkenness and the temptation to sin which the present licensing laws permit. We are constantly deploring the woeful effect of this sin. But the Church as a whole is utterly indifferent to this question which means the moral and spiritual ruin of thousands of those for whom Christ died. Even the King's example did not move Churchmen as a whole to give up their drink for the cause of their country—much less have they been inclined to do it for the cause of Christ. This applies to laymen principally, but our laymen are largely what we clergy make them. If we were in earnest very soon the whole country would take this terrible sin into its cognizance and, at least for the period of the war, expel this, the greatest of all our enemies, from our midst. But we are afraid. Why? Because we are relying upon beer money. We are subsidized—not openly, not in a way that appears even to ourselves—but not less certainly we are far, far too often under the power of money obtained by the sale of drink. That has shut our mouths. We are not fearless in our witness against sin. I could enforce my point by many other instances, but I will take one only. Immorality is eating into our national life. We know it is there. It needs most careful handling, but it is not therefore to be ignored. It is a growing national danger which is made light of in the modern "sex" novel. It is touched with not too light

a touch in the fiction that our sons and daughters read in six days of the week ; but on the seventh it is too delicate a subject to come within the range of our message. You think this is overdrawn ? How many of us in these days when the marriage bond is so lightly esteemed read the whole of the Marriage Service ? I even know of some incumbents who when in the lessons for the day comes a strong passage, for instance, in the Epistle to the Corinthians, omit it, conveniently supposing that the calendar is mistaken. This dereliction of duty is glossed over because in these soft, sin-loving days our ears should not be offended by hearing that sexual lust is sin.

The message of the Church is anything but fearless, and we need to repent. It is our duty to stand for righteousness and to declare the wrath of God upon those who wilfully continue in sin. There surely is our mission of repentance, first to the outsider and then to ourselves, for the message will certainly recoil on to our own heads. Only the message must be heard. The Word of the Lord must be proclaimed. The King in His majesty must be uplifted if ever the Church is to regain her position in the nation.

The Witness of the Church is somewhat different to the message ; it is, so to speak, the silent pressure that the Church puts upon the world by the ordering of her own house. And here indeed we need a definite purpose. The urgency of this question will be revealed as we endeavour to proclaim our message. But the witness can only be true as it is a united one. I will treat of it under three heads : Education, Worship, and Conversion.

I. Education. The appalling fact that the present generation is growing up without a knowledge of God is one of the most awful revelations of the war. The witness of those who are with our armies is unanimous to the distressing lack of knowledge of Christ and His Gospel which our soldiers display. It reflects no credit upon the Church. They have all gone from our parishes, and we are their appointed teachers. We have not taught them. We have far too often contented ourselves with appealing to the emotions and have left the more difficult and monotonous duty of teaching to the Church school teachers or to the too often hostile Council school teacher. I do not decry the many noble men and women who in both these classes are doing their best, and a right good best it is ; but the Church as a whole has been content to let definite dogmatic—strongly dogmatic—teaching drop out of our

course of instruction. This is most specially true of that section of the Church to which we belong. Sankey's hymns—or even "Golden Bells"—fill up time, but neither in day or Sunday school does their often morbid sentimentality excuse the pastor from feeding the lambs of his flock.

But teaching is not only necessary for the children. The adults—our regular Church people—need instruction so that they may know why they are Churchmen and not Methodists. We do not teach them, because far too often we do not know ourselves. Teaching is not feeding upon the husks of our holy religion, it is rooting and grounding our people in "the faith which was once for all delivered unto the saints" (Jude 3).

2. Worship. The ordering of our worship is in the hands of the clergy. They have practically autocratic power. How do they use it? We will not inquire into the past, but will rather look at the present and the future. Our incomparable Prayer Book has weathered many a storm—in fact it never seems to reach the calm after storm, for fresh tempests arise before the last has subsided. That is true of the present time. Hardly has the struggle for reform of the Prayer Book been relegated into the background for the period of the war than use is made of the present call to National Repentance in order to urge the re-arrangement of the order of the Prayer Book services. The cry "The Lord's Service on the Lord's Day" is mischievously deceptive. It is really the cloak under which the evil practice of non-communicating attendance at the Holy Communion is to be still further encouraged. It means in effect the re-introduction of one of the evils which were expressly exposed in the first Prayer Book of Edward VI and in Article XXV of our present Prayer Book, and also the teaching of the Service Books of the English mediæval Church, as is proved by the Sarum Missal. It is contrary to the whole genius of the Reformation of which our Church is the great living exponent. We must resist this new attack and defeat it as we have others. But mere negation is useless. Let us be positive and add completeness to the phrase and say "It is indeed *the* Lord's Service on the Lord's Day *for the Lord's People.*" Then let us teach with definiteness that is quite unmistakable that the ideal is, not the Holy Communion once a month for the Lord's people, but *at least* once a week, as the Prayer Book evidently enjoins. We must add to that a greater care and

reverence in all the other services of the Church. We must see that our rendering of the service is sympathetic as well as audible ; that our reading of the Holy Scriptures is with holy reverence and true unction. We must show that we value the two Sacraments of our Lord by not hurrying over the sacrament of Holy Baptism. In a word our worship must be true, reverent, and devoutly humble adoration, and we must lead our people to a similar attitude.

3. Conversion. Last but by no means least. What do we mean by it? A new life. A complete change and a turning to God. But if that is our meaning what is our experience? What experience have we of conversion in our congregations? Many of us have ceased to look for them, and so have altogether neglected to provide the machinery. The result is that to us conversion often is merely a phrase. To others of another school of thought it has a definite and an intensely spiritual meaning. We honour them for having recovered the ministry of conversion from the limbo of forgotten spiritual forces. And we may not quarrel with their methods until and unless we set to work to obtain like results by more directly scriptural means. The Confessional is not *per se* wrong ; it is the abuse of it that is wrong. Our Prayer Book urges the man whose heart is torn with the consciousness of sin, which he has not faith enough simply to lay at the foot of the Cross, to confess that sin, to some "learned minister of God's Word." That is the Confessional, though not in its present distorted form. That confession is English, and not to be denied the burdened sinner. It is exceptional for the exception. The wrong is when it is made the rule, and becomes the prop of a weakened conscience. The English character and the Christian character has been built up upon the teaching of the Bible, that there is but one Mediator between God and man, the Man Christ Jesus. We must be definite in our teaching of conversion, in our working for conversion, in our readiness to succour the sinner on his way to the Saviour. We must be equally definite surely in our stand against a system that is subversive of true happy home life, undermines parental authority and connubial confidence, and saps the foundation of all manly Christianity.

We have much to do. The need of repentance was never greater. The way of repentance is through a Mission. As we take up the

cross and preach the cross and live the cross we shall learn how to purify our own lives. Nay, surely not, as we desire to live for Christ, the Holy Spirit will guide us into all truth—the truth of our own failure amongst other things—and will lead us from grace to grace; from our present low level to a higher, and show us how through the Cross we shall be privileged to gain the light.

S. A. JOHNSTON.



### The Secret of Peace.

**P**EACE! how the sad heart feels the irony,  
 Cruel the language sounds!  
 And yet, even in War there may be peace,  
 When doubts and questions cease;  
 While, as of old, the voice of Jesus sounds:  
 "Peace; it is I!"

A beloved face no longer gladdening  
 The heart, which for it longs!  
 Another, on the land or on the sea,  
 In danger it may be!  
 Yet "in the night" Christ "giveth to us songs,"  
 And FAITH can sing.

So while the desolating conflict moves  
 Onward towards its end;  
 Bereaved and anxious hearts find peace and rest  
 Upon the Saviour's breast:  
 Knowing, while severed from the earthly friend,  
 God lives and loves!

WILLIAM OLNEY.

## Authority and Authorities in the Church of England.

### III.

(*Concluding Article.*)

#### SECONDARY AUTHORITIES IN CHRISTIANITY.

WE return now to the pædagogic level and face the fact that the revelation of God often comes to us through human channels. Church and Bible are for all of us to the end of our days authorities in Christianity. But we must be clear at once that these authorities are not final and infallible, they are partial and fallible. No doubt some minds, wearied in the search for truth and mistrustful of themselves, crave for an infallible human guide. Church and Bible have both been said to be infallible, and there is great disturbance when they are proved to be otherwise. It is asked whether, in so vital a matter as the obtaining of Divine truth, God could possibly have left us in any danger of falling into error. The only answer is that as He allowed us to be liable in the moral region to fall into sin, so He allowed us in the intellectual to be liable to be in error.<sup>1</sup> The liability is for our good. As Salmon<sup>2</sup> wisely says, "With God our comfort is subordinate to our education. . . . God has made the very importance of religious truth, not a reason for releasing us from all pains of investigation, but a motive to stimulate us more intensely to discipline ourselves in that candid and truth-loving frame of mind in which alone the search for truth is likely to be successful."

#### THE AUTHORITY OF THE CHURCH.

Christianity does not exist in the world as a mere idea. It exists in the form of a society. This society is the creation of the Gospel of Christ, and is expressive of that Gospel. It is the trustee of the saving Word, and the organ for its extension among mankind. As such it carries a tremendous weight of influence. For all those who, for whatever reason, are in the catechumen stage, it possesses

<sup>1</sup> Of course the parallel holds good on the side of Divine permission only. On the human side the parallel breaks down. Men, though liable to sin, ought not to sin. Their intellectual mistakes are commonly unavoidable, and are due to the circumstances of time and place.

<sup>2</sup> "Infallibility of the Church," p. 106. Edition 1914.



a real if limited authority. It possesses it because it can speak as men to man with the force of personal conviction. "If <sup>1</sup> the final authority is God in Gospel, the Church shares in that authority as the expert of the Gospel and the soul." It behoves the individual Christian reverently, though not unreflectingly, to "hear the Church."

For the most part there has been no disposition throughout the Christian centuries to deny to the Church an authoritative position. What controversy there has been—and unfortunately there has been much—has turned upon the question, Where is the seat of authority in the Church? On this subject three views may be clearly distinguished—

a. Since 1870 the Roman Church has made the Pope in person the final and infallible authority. "We <sup>2</sup> teach and define as a divinely revealed dogma that the Roman Pontifex, when he speaks *ex cathedra*, that is, when, in the discharge of his office as pastor and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine on faith or morals as one to be held by the whole Church, enjoys through the divine assistance promised to him in the blessed Peter that infallibility wherewith the divine Redeemer desired His Church to be furnished in defining doctrine on faith or morals; and therefore the definitions of the same Roman Pontifex are of themselves, nor in virtue of the consent of the Church, irrefrangible."

This theory suffers from two fatal defects. Historically it is utterly indefensible. Practically it is unworkable. Romanists themselves differ as to the conditions of an *ex cathedra* utterance, and admit that no infallible dictum has ever been given. When the decree was promulgated, it met with violent opposition from such men as Cardinal Newman <sup>3</sup> and was responsible for the secession of the Old Catholics. It is needless to deal further with the theory. It has been exposed in masterly fashion by the late Dr. Salmon in his "Infallibility of the Church."

β. Others hold that Church authority is expressed through General Councils. Now there is no doubt that these deservedly enjoy an influence. The decrees of Councils on matters both of

<sup>1</sup> Forsyth, *op. cit.* 369.

<sup>2</sup> "Conc. Vat. de ecclesia Christi," cap. 4.

<sup>3</sup> His opposition was based on the ground of expediency. He always denied that he was opposed to the doctrine on principle.

faith and order were reverently received in the early Church. The Church of England respects at any rate the first four, and it is well known that the summoning of the Council of Trent was really an effect of the insistent demand of the early Reformers that a truly General Council should be summoned to discuss their grievances.

But wherein lies the authority of a Council? Bishops attended Councils as the representatives of their sees, and as witnesses to what was done or believed in them, and a Council's decrees possessed authority just so far as they truly represented the mind of the Church. Vincent of Lerins,<sup>1</sup> in his discussion of the subject, adduces the Council of Ephesus as an illustration. Its object was to find out from the bishops what was actually believed in the Church as to the Person of Christ. It follows from this that there is no test applicable at the moment to decide whether a Council's acts are authoritative or not. That depends on their subsequent acceptance by the Church. The events which followed the Council of Nicea are a standing witness to this. There would not have been fifty years of bitter controversy if even that peer among Councils had been authoritative *per se*. "Œcumenical,"<sup>2</sup> as applied to a Council, means lawfully called, truly representative, approved and received by the Church. A conciliar decree is only endorsed through œcumenical acceptance."

Further, the appeal to Scripture always lay near to hand. This is best seen by two quotations from Augustine. The first<sup>3</sup> is from Cont. Maximin. Arian. ii. 14, "I must not press the authority of Nicea against you, nor you that of Ariminum against me: I do not acknowledge the one, as you do not the other: but let us come to ground that is common to both—the testimony of the Holy Scriptures." The second<sup>4</sup> is, "Who could be ignorant that Holy Writ is so to be preferred to all writings of Bishops, that in the case of the former there can be no such thing as doubt or contention, but that the writings of bishops are liable to criticism by reason it may be of a wiser saying of a man better acquainted with the subject, and through the higher reputation of other bishops,

<sup>1</sup> Commonitorium xxx.

<sup>2</sup> Quoted in Ottley, "Incarnation," p. 676.

<sup>3</sup> Quoted in Salmon, *op. cit.* 295.

<sup>4</sup> Quoted in Karl von Hase, "Handbook to the Controversy with Rome," vol. I. p. 33. No reference given to the original.

and through Councils; and that the Councils themselves which are held in individual provinces should give way without any demur to the reputation of larger Councils, whose members come from the whole Christian world. In fine, even those earlier Councils themselves are often corrected by the later, if in the course of experience that which was closed is opened up, and that which was hidden brought to light." In a word, Councils have a real but limited authority, and there is always an appeal from them.<sup>1</sup>

γ. Vincent of Lerins in his *Commonitorium* propounded his famous rule. "Also in the Catholic Church itself we must carefully provide that we hold what has been everywhere, always, and by all believed." We have seen that this was the ultimate basis of conciliar authority, as that was in its turn of Papal infallibility. But what does it come to in itself as Vincent states it? Taken quite literally it would reduce the body of Christian belief to a mere shadow, for it would hardly be possible to find any Christian doctrine which had not been at some time and in some place denied by some heretic who called himself a Christian. However, according to Bishop Gore,<sup>2</sup> "Vincent never meant by 'ab omnibus' what is held by all men without exception, or by all who call themselves Christians, but by the Church as a body, as opposed to individual teachers." He meant "the body of Catholic truth, held 'ubique,' that is, in all parts, as opposed to any one particular Church; 'semper,' always, as opposed only in recent ages; 'ab omnibus,' by all, *i.e.*, by the general body of the Church, not merely as the private opinion of particular teachers."

It is clear from this that the authority of the Church, though in principle it would be suicidal to deny it, is an exceedingly difficult doctrine to apply in practice. In any question of controversy Vincent's rule can give us very little help. Certainly it cannot

<sup>1</sup> It may be added that mediæval canonists take this view. Gratian clearly implies that at least in part canon law represents the authority of custom. He treats law, by whomsoever promulgated, as really invalid unless it is confirmed by the custom of those whom it concerns. He adds that custom is a source of law. Rufinus and Stephen, both twelfth century canonists, take substantially the same view. The *Decretals* of Gregory IX (i. 4. 11) say explicitly, "Sicut etiam longævæ consuetudinis 'non sit vilis auctoritas, non tamen est adeo valiturus, ul vel juri positivo debeat præjudicium generare, nisi fuerit rationabilis et legitime sit præscripta,'" cf. Carlyle, "Mediæval Political Theory in the West," II. 158 note 1, and p. 160 seq.

<sup>2</sup> "Roman Catholic Claims," pp. x. 43,<sup>2</sup>nd edition. He refers to the *Commonit.* 2, 3, 17.

point us to the existence of an infallible guide. A large measure of ultimate responsibility is left to the individual.

The Anglican view may be shortly summarized. Article XIX states that Churches err. Article XX allows to the Church "auctoritas" in matters of faith and "jus" in those of order, but adds that in matters of order nothing must be done contrary to the principles of the Bible, and in matters of faith the Bible contains clearly all that is necessary for salvation. In matters of order there have always been differences between Church and Church. There is no reason why there should not be.<sup>1</sup> In matters of faith the Church has a function of teaching, but is limited. It must not go beyond the Bible, and it must expound the Bible self-consistently. Its peculiar function is to be a witness and keeper of Holy Writ.

Under the conditions prevalent during and since the Reformation period, the Church here practically means a local body in a manageable area, in England the National Church. But it includes all members of that body. It does not refer merely to the hierarchy (the Roman view).

Article XXI shows that Councils, 'like' Churches, err, and says that their decrees must have Scriptural authority. Article XXXIV adds nothing new.

Thus the Articles consistently teach that Scripture is the final test of doctrine and practice, and that the Church, in the discharge of her office of teaching, is to be guided and limited thereby. All this is directly opposed to what has come to be the Roman view.

#### THE AUTHORITY OF THE BIBLE.

Like the Church, the Bible has been regarded by some as infallible in every part and on every subject. It was said that three stages in its construction could be distinguished, *impulsus ad scribendum*, *suggestio rerum*, *suggestio verborum*, the impulse to write followed by the miraculous revelation of the subject matter and language. It was believed that God Himself was responsible for the whole, and that nothing was left to human fallibility. There is a famous dictum of Chillingworth, written in 1638, "The Bible, I say, the

<sup>1</sup> Cf. letter of Pope Gregory to Augustine of Canterbury, printed in Gee and Hardy, "Documents illustrative of English Church History," p. 4. Bede I. 27.

Bible only, is the religion of Protestants. Propose me anything out of this book, I will subscribe to it with hand and heart." This was the attitude of seventeenth century Protestant Scholasticism, to which it was driven by stress of the Roman controversy. The early Reformers appealed to the primitive Gospel in the Bible against Roman tradition. Their successors of the next century were led by their mechanical theory of Inspiration to appeal to the whole Bible indiscriminately, and finally they set up an infallible Book against an infallible Church. The growth of literary criticism and the comparative study of history and science have finally disposed of such an unfortunate exaggeration.

The early Reformers of the sixteenth century made four assertions about Scripture: that it possessed an authority Divine in origin and supreme over the Church; that it was sufficient as a guide to saving faith and holy life; that it was clear and intelligible on all essential points; that it was efficacious as a means of grace for the laity, thus making them in principle spiritually independent. But they agreed that these attributes applied not to all Scripture, but to its heart, to the Gospel within it, and that this central portion of the Bible might be used as a criterion of all the rest. "Those portions of Scripture in which Christ is most fully and clearly set forth are to be used as the key to and the touchstone of the whole," so wrote Luther.<sup>1</sup> In Scripture as a whole he asserted the presence of a human element, manifesting itself in three ways, in the secondary position of some writers such as the historians who depended on the prophetic inspiration, in the mixing of human ideas with the Divine word, and in the obscuration of the Gospel in some books, particularly in the Epistle of St. James and in the Apocalypse. Luther even desired to narrow the New Testament canon by an evangelical test, and though Calvin wisely prevented him from doing that, he changed the order of the books in his German edition of the Bible.

To what, according to the Reformers, is due the authority of the central portion of the Bible? It is due to the presence of the Holy Spirit therein, and this authority makes good its own claim over us. This is the famous principle of the "testimonium Spiritus

<sup>1</sup> Quoted in Paterson, "Rule of Faith," 405. Cf. a long quotation illustrating this by reference to particular books in Sabatier, "Religions of Authority," p. 158, and (substantially) in Paterson, p. 406.

Sancti," and can be illustrated by innumerable references. Luther <sup>1</sup> wrote, "Not only has it so happened, not only is it so proclaimed in the Word of the Gospel, but the Holy Ghost also writes it inwardly in the heart." . . . "Even though an angel from heaven should preach against it, we ought to believe for the reason that it is God's word, and that we have an inward feeling that it is the truth."

The Westminster Confession <sup>2</sup> states, "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received because it is the Word of God. . . . Our full persuasion and assurance of the infallible truth and Divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts." It rightly adds also that "we may be moved and induced by the testimony of the Church" to hold the Bible in great regard.

It is interesting to find exactly the same view stated by a modern theologian.<sup>3</sup> "The authority of the Bible speaks not to the critical faculty that handles evidence, but to the soul that makes response. The Bible witness of salvation in Christ is felt immediately to have authority by every soul pining for redemption. . . . The true region of Bible authority is therefore saving certainty in man's central and final part—his conscience before God, and all its parts are authoritative in the degree and perspective of their relation to that final salvation." The latter thought—an exact reproduction of Luther's thought—can be easily worked out in detail. (i) In the Gospels we have the portrait of the Christ, which, as we have already argued, has its own constraining power. It is a portrait drawn by men who were steeped in apostolic theology, for it is an exploded notion that we can distinguish between the Christ of Paul and the Jesus of the Gospels. (ii) So we turn to the Epistles. They have an important place, because the act of redeeming revelation in Christ needed its exposition. "The fact <sup>4</sup> without the word is dumb, and the word without the fact is empty." Now the apostles were specially inspired to give this exposition.

<sup>1</sup> Paterson, *op. cit.* 405.

<sup>2</sup> *op. cit.* 408.

<sup>3</sup> Forsyth, "Person and Place of Jesus Christ," pp. 178, 179. Cf. generally chapters v, vi.

<sup>4</sup> Forsyth, "Person and Place of Jesus Christ," p. 160.

“Apostolic inspiration <sup>1</sup> is a certain action stirred by the heavenly Christ in the soul by which His first elect were enabled to see the moral, spiritual and theological nature of the manifestation with a unique clearness, a clearness and explicitness perhaps not always present to Christ’s own mind in doing the act.” And again: “The Apostolic inspiration <sup>2</sup> is the posthumous exposition by Christ of His own work.” In this exposition the Apostles stand over against the Church to which they give it: it was unique and final, and the record of it is written for permanent use. The Apostolic claim to such inspiration is suggested by such a passage as 1 Corinthians ii. 6–16, where St. Paul speaks of special knowledge given by the Holy Spirit to himself and Christian teachers. Upon the basis of it Apostles claim the obedience of the churches, and in some cases assign to their own words an authority equal to those of Christ. Is such a claim justified? For answer we may note that it is somewhat analogous to the finality and authority claimed by the Old Testament prophets; that it was in principle anticipated by Christ in such a passage as St. Matthew xvi. 19 taken in connexion with the promised work of the Spirit in St. John xiv. 26 and xvi. 13; but chiefly that it has been acknowledged by the churches then and since, for even in the sub-apostolic age men like Ignatius and Polycarp <sup>3</sup> begin to distinguish between themselves and their authoritative Apostolic predecessors, and eventually the distinction thus drawn culminates in the formation of the Canon. (iii) When we turn to the Old Testament, its parts are generally recognized to be more or less authoritative according to their nearness to the line of anticipation of redemption—a nearness which we can often measure by studying Christ’s own attitude to the Old Testament.

(iv.) How, finally, does it stand with those portions of the Bible which seem to be further from its evangelical centre? We have to bear in mind that redemption was wrought out amid scenes of contemporary history which matter little to us, and correspondingly the authoritative kernel of the Bible has its husk which does not always share its authority or its truth. Thus even the Apostolic exposition of Christ is sometimes clothed in the thought-forms of the day, and sometimes on a point, e.g. of science, may go astray.

<sup>1</sup> *Op. cit.* 176.

<sup>2</sup> *Op. cit.* 168.

<sup>3</sup> Cf. Westcott, “Bible in Church,” pp. 87–89.

There is also in the Bible a vast amount of record of spiritual experience of individuals and nations which is of prime importance for instruction and edification, but which only indirectly yields any revelation.<sup>1</sup> In an article in the *Hibbert Journal* (vol. x, p. 235) Forsyth epigrammatically summed up the position thus. "The New Testament is the condensed register of the Apostles' spoken insight into God's meaning of His own action in Christ." This definition applies in principle to the Old Testament also. "Have we not three things in revelation? We have, first, God's pure fact and act of redeeming revelation in Christ and Him crucified. We have, second, His true but not pure word of revelation in the Apostles; and thirdly, we have one monument of that two-fold revelation in the Bible." The other monument is the Church, for Church and Bible are collateral products of the Gospel.

#### ROMANISM AND ANGLICANISM IN RELATION TO THE AUTHORITY OF THE BIBLE.

The Roman Church considered the question at the fourth session of the Council of Trent in April, 1546. The decree states that the Gospel is contained in written books and unwritten traditions which have both come from Christ and His Apostles, and hence the Synod "receives<sup>2</sup> and venerates with equal affection of piety and reverence all the books of the Old Testament and New Testament, as also the said traditions, both those appertaining to faith as well as those appertaining to morals." The meaning of this seems to be that Scripture is responsible for some articles of faith and tradition for others, and similarly with the discipline of morals. Such an interpretation is borne out by some late developments in Papal doctrine such as the Immaculate Conception of the Blessed Virgin Mary, which must rest upon tradition only, since no warrant can be found for them in Scripture.

The Anglican Church protested against this teaching. We have already noticed the statement of Article XX. In Article VI we have the direct assertion, "Holy Scripture containeth all things necessary to salvation." Similarly the man who seeks ordination to the Priesthood has to answer the question, "Are you persuaded that the Holy Scriptures contain sufficiently all doctrine

<sup>1</sup> At the same time it is the experience of the Apostles which gives them their authority.

<sup>2</sup> Conc. Trid. Sessio Quarta.



required of necessity for salvation ? ” We notice here a distinction between things that are essential to salvation and things that are not. The former the Anglican Church receives only from Scripture. The latter she receives also from tradition. In this she differs from both Romanist and from extreme Puritan. The latter refused to admit even customs which could not be proved from Scripture.<sup>1</sup> How is the Anglican position against Rome maintained ?

(1) By appeal to Scripture itself. While of course in the New Testament there is no idea that a canon is being formed (save very vaguely in 2 Peter iii. 15, 16, referring to the Pauline epistles), yet there is a certain note of finality. Christianity and its exposition are regarded as something which crowned and finished off by fulfilment a long period of preparatory revelation. The note is particularly prominent in the Epistle to the Hebrews. The Jewish Christians had Christ. What else could they possibly want ? So also St. John regards his writings as containing all that was necessary for eternal life.

(2) By appeal to the early Fathers. The late Dean Goode of Ripon devoted two substantial volumes to the proof of this, bearing the title, “The Divine Rule of Faith and Practice.” It would be wearisome to multiply extracts. Three may be selected as representing different parts of the Church. Irenæus speaks of “the most full statements of the Scriptures, admitting neither addition nor subtraction.” Athanasius writes that, “The holy and inspired Scriptures are sufficient of themselves to make known the truth.” Augustine, referring to St. John xxi. 25, says that “Those things were chosen for writing which appeared to be sufficient for the salvation of those who should believe.”

(3) By appeal to personal experience. The teaching of Scripture has a satisfying power. It can meet all the needs of the soul. It does not indeed tell everything we should like to know. For example, it leaves the whole subject of the future shrouded in deep mystery. But we know enough to live by, and enough to make life in the highest degree joyful. On the other hand, tradition, has had no contribution of value to make. Tradition in Rome has been but a source of increasing corruption and danger. Spiritual darkness has been—with some brilliant exceptions—the rule.

<sup>1</sup> The subject is argued in Hooker E. P., Book II.

## THE INDIVIDUAL IN RELATION TO AUTHORITY.

As we enter upon this closing section of the subject, it will be well to remind ourselves briefly of the conclusions to which we have been led. We began by an inquiry into the nature of religion, which we found to involve a belief in the existence of God and a desire to approach and hold communion with Him. We then sought to discover by an induction from concrete cases the precise meaning of Authority, and were led to see that for all of us at some stages of life and for most of us in relation to most subjects at all stages of life authority—external authority—is a real and a valuable thing. At the same time we felt that submission to external authority as such is a mark of an elementary stage beyond which a man should always be striving to go, and that the characteristic of maturity in this matter is that the authority is recognized and accepted as convincing to the inner faculties of the human soul, and in that very act ceases to be external and becomes internal, a law of the man's inner life. We then examined the special case of Christianity, the highest type of religion, and found that the final authority therein is the historic Christ, the Incarnation of God. Further we recognized as subordinate authorities the Catholic Church, the society of Christian believers, and the Bible, the written record of the acts and sayings of Christ, and of the body of prophets and apostles who respectively anticipated and expounded His life.

Let us now emphasize a point to which brief reference was made at the close of the section dealing with authority in general. Over against the fact of authority we have to set the fact which we commonly term the right of private judgment. This fact has not been recognized equally clearly in all ages. It is a commonplace to remark that under the Old Testament dispensation, for example, the state, or at any rate the family, was, broadly speaking, everything and the individual nothing. Only very rarely, as in the two famous passages <sup>1</sup> of Jeremiah and Ezekiel, did the independence of the individual assert itself. There is a very large amount of truth in the statement that it was Christ who discovered the individual. But when he was once discovered, he was never lost again, though his rights did not always receive the respect which we usually accord to them. The principle of private judgment was theoretically

<sup>1</sup> Jer. xxxi. 30; Ezek. xviii.

recognized even by that most tyrannical of bodies, the mediæval Church of Rome.<sup>1</sup> But it was at the Reformation that it came chiefly into prominence, at any rate so far as the truths of religion are concerned. Private judgment is indeed something which belongs to man in virtue of his human nature. He is in a thousand ways dependent upon others; in more ways than he ever suspects he is a child of his place and generation; the material for his thoughts is provided for him in sensation coming from the external world; but notwithstanding all this he is essentially personal; the faculties which go to make up his nature, his powers of thought and will and desire, are indissolubly linked together in the unity of a personal being; and the most marked characteristic of that personal being is that which we all experience though we find so difficult to explain, freedom. Because a man is rational and free, he cannot help exercising private judgment. There are some who have felt the responsibility of private judgment so heavily that it has driven them to flee from Protestantism and hand themselves over to an authoritative Church of Rome, but even so they have but exercised their private judgment in one supreme act whereby they have voluntarily suspended it during the rest of their lifetime.

Now what is the relation of private judgment to the authorities which we have seen to exist?

One point is clear at the outset with regard to the Church and the Bible. They both mediate Divine truth through human channels, and the channel is closely bound up with the contained truth. Just in so far as the human element is present in them, there is liability to error, and what man has said or written, man may criticize. We cannot take every precept in the Bible exactly as it stands, and regard the Book after the fashion of a legal code. There are the familiar differences between part and part, and consequently there has to be interpretation and discrimination. Nor again, can we accept without question every utterance of the Church, whether Catholic or local, whether on matters of faith or order, for the sufficient reason that churches have erred and do err. There has

<sup>1</sup> Carlyle, *op. cit.* ii, 248, quotes Innocent III as saying that there may be cases where a Christian may know that a certain action will be a mortal sin, though it may not be possible to prove this to the Church. In this case he must submit to excommunication rather than commit the sin. Innocent and the Canonists generally recognize also that while the judgment of God is always true, the judgment of the Church may often be erroneous, and a man condemned by the Church may be guiltless before God, and vice versa.

to be a larger or smaller amount of criticism. This is the province of the individual. But it is necessary to bear in mind what was previously said about the difference between the educated and the uneducated layman (Section on Authority, heading C). Only the educated man has the right to differ from the authority. It is another way of expressing the same thing if we say that the right to criticize Church and Bible belongs not to any man as man, but to him only as a member of the Church and student of the Bible. He must criticize from within, not from without.

Luther provides us with a classical instance of such criticism. The Church of the day came to him with a certain doctrine about the forgiveness of sins. As a member of the Church he considered it and was dissatisfied. He rejected the Church as an authority and declared himself as a rival teacher. He compared the books of the Bible in reference to the same matter. St. Paul's doctrine of justification by faith satisfied him, while St. James' teaching did not. Accordingly he allowed himself to make disparaging remarks about St. James' Epistle. The justification for Luther's procedure lay in his power to convince others that he was right and the Church was wrong. But for the moment the responsibility lay with himself alone in the sight of God.

The same process in principle must be gone through whenever any one is faced by a problem in faith or conduct. He should begin by consulting Church and Bible. It is probable that he will be able to follow one or both of these guides. But he may feel obliged to strike out a line which is or seems to be new. If so, the responsibility is his, and his justification lies in the future.

What, finally, shall be said of the relation of the individual to the authority of Christ which is infallibly authoritative because He creates the new moral personality to which He appeals with the certainty of meeting with a whole hearted response? Here we notice that Christ's authority in the act of being accepted ceases to be an external authority at all. The seat of authority comes to be within the soul. The same holds of the authority of Church and Bible so far as it is accepted. It, too, becomes an authority within. As Martineau said in the passage which we have already quoted, "That which speaks to us from another and a higher strikes home and wakes the echoes in ourselves, and is thereby instantly transferred from external attestation to self-evidence." As it is

true that a man will find growing in himself a taste for a particular kind of art, and yet never realize that the art has developed the taste, so—and yet how far more deeply—is it true that we have within us the response to Christ which He Himself has made.

There are those who shrink from the word Authority, who cannot submit themselves to any dictation save that of their own conscience and reason, enlightened of course with rays from every possible luminary.

The difference between this position and that which the present writer has sought to establish is hardly more than verbal. The power which unites them is the presence and Person of the Holy Spirit. So far as it is possible to sum up in a single sentence the main thought of this essay, it is that the ultimate Authority in Christianity—the ultimate Authority therefore on the personal side for English Churchmen—is the Spirit of the historic Christ immanent within the soul.

C. H. K. BOUGHTON.



## The Spirit of Archbishop Leighton.

**I**N a lecture delivered at Edinburgh a few years ago, Mr. Balfour pleaded with his fellow-countrymen not willingly to let the spirit and the works of Archbishop Leighton die. The exhortation might well be extended to all Christian people at this time of stress and warfare. For it may reasonably be hoped that one outcome of the present struggle will be the drawing together, in bonds of closer friendship and communion, of members of the various bodies and denominations into which Christ's Holy Catholic Church is unfortunately divided here on earth. And if that happy result is to be attained, it can only be by a wider diffusion of that beautiful spirit of wise toleration and of Christian charity which earned for Archbishop Leighton the honourable and gracious title of "the saint of all the churches."

The story of Robert Leighton's life may be briefly recalled. He was born, probably in London, in 1611, but of his early years little is recorded. Bishop Burnet, however, tells us that he was "accounted a saint from his youth up." Having taken his degree with distinction at the University of Edinburgh, he spent the next ten years of his life with relations in France, where he came in contact with the Jansenists, whose mystical piety strongly attracted him. He learned, we are told, "to love them in Christian charity for the goodness they possessed, and thought less regarding the differences that separated them."

Returning home in 1641, he received Presbyterian orders, and was appointed to the charge of Newbottle, a parish near Edinburgh, where he remained eleven years. At Newbottle he wrote his Commentary on the Epistle of St. Peter, concerning which Coleridge said: "Surely if ever work not in the sacred Canon might suggest a belief of inspiration, of something more than human, this it is." He confined himself almost entirely to the concerns of his parish, and but seldom attended the Presbyterian Synods. On one occasion, however, when he happened to be present, he was publicly rebuked for not "preaching up the times." "Who," he asked, "does preach up the times?" It was answered that all the brethren did it. "Then," said Leighton, "if all of you preach up the times, you may surely allow one poor brother to preach up Christ Jesus and eternity."

In 1653 Leighton resigned his charge of Newbottle, owing, it is said, to the extreme weakness of his voice, when he accepted the Principalship of the University of Edinburgh, a post for which he was eminently qualified. He was a "master," says Burnet, "both of Greek and Hebrew, and he had the greatest command of the purest Latin that ever I knew in any man." This position he held for ten years, and was "a great blessing in it; for he talked so to all the youth of any capacity or distinction that it had a great effect on many of them." The breadth of his teaching may be inferred from the fact that he recommended "Thomas à Kempis" to the students, saying "it was one of the best books that ever was writt next to Inspired Writers." This action of his, we learn, gave much offence to many persons at Edinburgh.

Soon after the Restoration, Charles II having resolved to re-establish episcopacy in Scotland, it became necessary to find men suitable for the position, and Leighton was at length prevailed to accept the See of Dunblane.

It was a strange and painful position in which the new Bishop found himself. He had consented to accept the office with the sole object of conciliating the differences between the Presbyterians and Episcopalians, and of bringing the two parties together. He found himself associated with men of whose policy he profoundly disapproved, and whose actions he condemned. Often must he have echoed the Psalmist's words, "Woe is me that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar. I labour for peace, but when I speak unto them thereof they make them ready to battle." More than once, owing to the violence of the Episcopalians, he threatened to resign his bishopric. Having at length obtained from Charles II some measure of toleration, he set to work upon his scheme of comprehension, known as the "Accommodation," by which he hoped to conciliate the Presbyterians. With the purpose of furthering this movement, he accepted in 1671 the Archbishopric of Glasgow, and for some years he used every endeavour to promote peace. But it was all to no purpose. He was suspected alike by both parties. The Archbishop was in despair. "My sole object," he said, "has been to promote peace, and to advance the interests of true religion." And so, in the language of Bishop Burnet, "having gained no ground on the Presbyterians, and being suspected and hated by

the Episcopal party," this great and holy man at length resigned his Archbishopric, and retired from the noise and turmoil of the world to his sister's house at Horsted Keynes, in Sussex, where he spent in prayer and meditation, and in ministering to the wants of the poor people of the parish, the remaining ten years of his life.

A circumstance in connexion with his death is worth relating. He used often to say that, if he were to choose a place to die in, it should be an inn. It looked, he said, "like a pilgrim going home"—sometimes he used to sign himself "your weary fellow Pilgrim"—"to whom this world was all as an inn, and was tired of the noise and confusion of it." Strange to say, this singular wish was gratified, for going up to London on an errand of charity, he contracted a pleurisy, from which he sank rapidly, and breathed his last in the Bell Inn, Warwick Lane.

Thus this eminent servant of Christ passed away from the perturbations of the world to where beyond these voices there is peace. Throughout the whole course of Scottish history there are few figures which appear so calm and gracious as that of Robert Leighton. In an age of bitter controversy and of ecclesiastical persecution, "he emerges as a unique personality in Scottish history, winsome, attractive, and strangely beautiful in an age which was not ready to receive him." His soul was like a star and dwelt apart. He lived constantly as in the presence of God, and the weariness of life often lay heavily upon him. "To be content to stay always in this world," he said, "is above the obedience of angels." He would compare the close of life to a traveller pulling off his miry boots; and whenever, his nephew states, his temper rose to an unusual pitch of vivacity, it was when some illness attacked him—when "from the shaking of the prison doors he was led to hope that some of those brisk blasts would blow them open, and give him the release he coveted."

During the stormy period of his episcopate, when all his efforts in the cause of peace were doomed to disappointment, his favourite haunt was an avenue of trees along the banks of the Allan, still known as the "Bishop's Walk," up and down which he would pace for hours in profound meditation.

And with this detachment from the world, there was associated in the mind of Robert Leighton a wide conception of the essentials of true religion. He recognized the limits of human knowledge,



and refused to confound the essentials of Christianity with questions of ritual and organization. He did not encourage the desire to "soar into the secrets of the Deity on the waxen wings of the understanding," or to speculate on matters concerning which Scripture is silent. To his nephew, who complained that there was a certain text in the Bible which he could not understand, his answer was: "And many more that I cannot." Being once interrogated about the saints reigning with Christ, he tried to elude the question by replying: "If we suffer with Him, we shall also reign with Him." Such curiosity, he thought, might be well answered in the words of the angel to Manoah, "Why asketh thou thus after my name, seeing it is secret?" "Enough," he said, "is discovered to satisfy us that righteousness and judgment are within, although round about His throne are clouds and darkness."

Anything in the nature of religious persecution was abhorrent to Robert Leighton. His sister once asked him, at the request of a friend, what he thought was the mark of the Beast, adding, "I told the inquirer that you would certainly answer you could not tell." "Truly you said well," replied the Archbishop, "but, if I might fancy what it were, it would be something with a pair of horns that pusheth his neighbour, as hath been so much seen and practised in Church and State." He also passed a severe sentence on those persons "who, in their zeal for making proselytes, fetched ladders from hell to scale heaven." "I would prefer," he had been heard to say, "an erroneous honest man before the most orthodox knave in the world; and I would rather convince a man that he has a soul to save, and induce him to live up to that belief, than bring him over to my opinion in whatsoever else beside." Being told of a person who had changed his persuasion, all he said was: "Is he more meek, more dead to the world? If so, he has made a happy change."

His French Bible, marked in numerous places, and filled with extracts from the Fathers in his own handwriting, is carefully preserved as a sacred relic in the library at Dunblane. For the Psalter he had a special affection, and spoke of it as "a bundle of myrrh that ought to lie day and night in the bosom." Scarce a line in that Psalter, his nephew tells us, that hath passed without the stroke of his pencil. He much loved the Lord's Prayer, and would sometimes say, "Oh, the spirit of this prayer would make rare Chris-

tians." And in those who exhibited that spirit Leighton recognized a fellow-disciple, whether he was a Presbyterian or Episcopalian, a Catholic or a Protestant.

Leighton's views on Church government were of a wide order. "The mode of Church government," he would say, "is immaterial; but peace and concord, kindness and goodwill, are indispensable." It is well to understand clearly his position, for he has been blamed for accepting the episcopal office, which, it will be remembered, Richard Baxter refused, and for submitting to re-ordination before he was publicly consecrated in Westminster Abbey to the bishopric of Dunblane. Fortunately, we have from the pen of Bishop Burnet, his most intimate friend, the clearest statement as to Leighton's opinion on re-ordination and episcopacy. "He did not think orders given without bishops were null and void. He thought the forms of government were not settled by such positive laws as were unalterable, but only by apostolical practices, which, as he thought, authorized episcopacy as the best form; yet he did not think it necessary to the being of a Church. But he thought that every Church might make such rules of ordination as they pleased, and that they might re-ordain all that came to them from any other Church, and that the re-ordaining a priest ordained in another Church imported no more but that they received him into orders according to their rules, and did not infer the annulling the orders he had formerly received." With regard to his opinion of episcopacy that it is not of the *esse*, but only of the *bene esse* of the Church, his view of course is shared, not only by the judicious Hooker, but by many of the ablest divines, both ancient and modern, of the English Church.

This brief consideration of the life and teaching of Archbishop Leighton will not, we trust, be found inappropriate at the present time. The spirit of this "Saint of all the Churches" is surely one which should animate the hearts of Christian people in these days of upheaval and distress. In the searching light of European conflict the old lines of ecclesiastical demarcation seem to be fading away. The point of importance is no longer whether a man be a Catholic or a Protestant, a Churchman or a Nonconformist; but whether he be a good man or a bad man, whether he walks in the light or in the darkness, whether he has fellowship with Christ or with Belial. And if a man be a good man; if the Ten Command-

ments and the Lord's Prayer, and the Eight Beatitudes, be written on his countenance ; if the parables of the Prodigal Son and of the Good Samaritan constitute the faith and practice of his religion ; if he loves Christ, and follows Christ, and tries to do the things that Christ says, then, with Archbishop Leighton, we shall not be too curious to discover whether he worships God in a Gothic cathedral or a wayside Bethel : we shall take knowledge of him that he has been with Jesus.

JOHN VAUGHAN.



## Will this War result in a Revival of Sacerdotalism ?

A FRIEND has sent me a copy of a local parish magazine in which the Vicar, who is of the extreme school of thought represented by the English Church Union, assures his parishioners that one result of this war will be a large accession of Protestant soldiers to Roman Catholicism, as, after all they have seen on the Continent, they will no longer be content with what he is pleased to call the narrow views of the Protestant outlook, and that they will want a better and a more comprehensive view of religion, and one with more ceremonial. This Vicar then tries to drag in the patriotic spirit, to uphold his partisan views, by making the wild assertion that Germany is the home of Protestantism, and "that this devilish and hellish war is the natural result."

I hope that in this brief epitome of these extraordinary assertions, that I have not done an injustice to the views of this ecclesiastical partisan. I will not mention his name or his parish, as no object can be gained by introducing the personal element. This is not the first time that I have heard this monstrous proposition propounded, for, in some form or other, it has been advanced not only by those to whom the wish is father to the thought, but also by some timid Protestants, who fear that it may be so. After a life-long experience of soldiers, in every part of the British Empire, I should like to say something on the subject in reply to the one, and to reassure the other.

One cannot help feeling, however, that it was a pity for this Vicar to seek to inflame the minds of his parishioners by dragging in questions of this kind at such a time of distress. Surely there are enough problems on hand, raised by this War, without trotting out extreme ecclesiastical party views to add to their number. As the question has, however, been raised, the only thing is to give such an answer as may appeal to reasonable people who are really seeking the truth.

Before making any comment on this extraordinary statement as to the relative merits of Protestants and Roman Catholics, would it not be well first of all to state the actual figures representing the so-called beliefs of our opponents from Germany and Austria ?

Even if we take Germany alone, which the Vicar speaks of as exclusively Protestant, we find that, omitting Jews and all minor religious bodies, about 24,000,000 are Roman Catholics and under 40,000,000 are Protestants, so it is obviously unfair to speak of even Germany as Protestant ! In some of the German states such as Bavaria and Baden, the Roman Catholics practically dominate the whole, and, if we include Austria, we find that the Roman Catholic element considerably exceeds the Protestant in the ranks of our enemies, there being about 61,000,000 Roman Catholics to only about 43,000,000 Protestants ! But though we speak of Prussians as Protestants, it would be more accurate to say that they are mainly infidels, as they appear to have lost their first love, and very largely to have thrown over the Word of God for which their ancestors died at the time of Luther.

Surely this Vicar does not credit our British soldiers with sufficient powers of discrimination if he thinks that they will desert the faith of their fathers to join a Church which, in this war, is represented by soldiers of Austria, Bavaria, Baden, etc. Has he not read of the diabolical cruelties that were perpetrated on the English soldiers in the prison at Wittenburg, a place sacred to every Protestant as associated with Luther. This particular hospital has secured an unfortunate notoriety, but it is to be feared that some of the others are but little better, both in Germany and Austria. The awful treatment of some of the Russian prisoners by the Austrians is quite equal to the brutality perpetrated on the prisoners in Wittenburg. Does he seriously think that our brave chivalrous soldiers will ever be attracted by the religion of such countries ? I have known splendid Roman Catholic soldiers, and I can quite understand their blushing with shame to think that these brutal cruelties were perpetrated by men of their faith, and even becoming Protestants. But after my long experience of soldiers I cannot imagine the opposite line of thought or action. Austria, Bavaria and Baden have out-rivalled infidel Prussia in the brutal way they have conducted this war, and they all represent the Roman Catholic Church. Many of us would have rejoiced if only infidel Prussia had been guilty, for then at all events religion could not be associated with this brutal method of conducting war, which must make every soldier blush for his profession.

This Vicar does not display that knowledge of church history

which men of his cloth are supposed to have, when he asserts that "Germany is the home of Protestantism" which has "produced nothing but a devilish and hellish war." I am only a humble representative of a profession that is not credited with much knowledge of ecclesiastical history, but even I know that the fundamental principles of Protestantism were not "made in Germany," but were born in England in the time of Wycliffe, nearly 150 years before the time of the Confession of Augsburg, which was not drawn up till 1530.

It is well known that the Queen of England in the time of Wycliffe was a native of Bohemia, and that she sent all his writings over to her countrymen, and these influenced Huss, who died in 1415. Luther, and other Germans in later days, were in their turn influenced by his writings, so that Wycliffe was the human instrument used by God to rescue from the Holy Word those glorious truths which we English Churchmen value so much. It is quite true that England at that time was a priest-ridden country, and that the King, in spite of his wife, supported the sacerdotal party, and suppressed Wycliffe's teaching. Thus Germany, nearly 150 years later, got the credit of being the birthplace of Protestantism, a credit which in reality under God belongs to England, as the Reformation might have taken place nearly 150 years before it did, but for the priests of that retrograde system of religion which this Vicar seriously thinks that our enlightened soldiers will want to reintroduce into England!

This parish magazine not only says that Germany is the home of Protestantism, but that this form of faith "is done for ever, as it has failed to produce anything but a devilish and hellish war." Now, while we may grieve to think that Protestant Germany has degenerated into an infidel country, having long ago given up that Holy Word which Luther and other Germans valued so much, yet we must not rush to the other extreme. This is unquestionably "a devilish and hellish war" in which infidel Prussia, Roman Catholic Bavaria, Baden, and Austria seem to be outvying one another in perpetrating cruelties. Nevertheless we must not lose our heads, nor our honesty, by asserting that Germany never has produced anything else. There is a cartoon in a recent *Punch* (April 19) which makes Martin Luther say to Shakespeare, in speaking of this generation of Germans, "They have made my Witten-

burg—ay, and all Germany—to stink in my nostrils.” Give even the devil his due, and, if we are honest, we are bound to admit that Germany, in spite of her present faults, which seem to be the result of that unhallowed alliance of infidelity, sacerdotalism and militarism, has produced some able men in the past three centuries. Any country might be proud of such names as Luther, Melanchthon, Goethe, Mozart, Mendelssohn, Bach, Heine, Handel, Humboldt, Haydn, Niebuhr, Wagner, Von Ranke, Fichte, and others, representing various departments of learning.

The truth is that Germany has got into her present difficulties by having thrown off her simple evangelical faith in God's Word and has relied on the arm of militarism, which teaches that “Might is right.” England, on the other hand, in spite of all her faults and shortcomings, is still a Protestant country, and the King, who is the human head of our beloved Church, has, at the time of his Coronation, to declare himself a true Protestant. We Englishmen are proud of the fact that we belong to a Church which is not ashamed to avow itself Protestant, a term which stands for liberty of conscience, freedom and righteousness.

Once Germany also stood for religious and political liberty and freedom, but now, alas, having thrown off God, she appears to have cultivated a dominating and intolerant spirit, which we Protestants have always associated with the Roman Catholic Church, whose teaching this Vicar would like to see introduced into England! Indeed the cruelties of the soldiers of infidel Prussia, allied with Roman Catholic Bavaria, Baden, and Austria, have recalled the diabolical horrors perpetrated by that loyal soldier of the Papal Church, the Duke of Alva, the Spanish Governor of the Netherlands in 1573. Unless I greatly mistake the judgment of our Protestant soldiers, it will appear to them that Germany among nations is repeating the mistake perpetrated by the Roman Catholics among the smaller religious bodies of olden days. Germany wants by brute force to dominate the whole of Europe. Is not this just what the Church of Rome did in the dark Middle Ages among the smaller religious bodies, such as the Huguenots, Waldensians, etc., of olden days? In order to intimidate her opponents Rome exercised the same spirit of “frightfulness” as is now being done by Germany. One has only to read the awful accounts of the Massacre of St. Bartholomew's Day, and the sufferings of the poor Protestant minorities in

France, Holland, England, Spain, etc., to see how closely the two resemble each other. Surely this Vicar is not giving our brave British soldiers sufficient credit for common sense, if he thinks that at the end of the war, when they return to England, they will want to adopt such a retrograde step? After all the horrors they have seen, and their own suffering, they will surely not wish to reintroduce the spirit of Rome into religion, or the spirit of Germany into their relationship with the nations of other countries. In my humble opinion the evidence is all against this Vicar ever obtaining his wish that the sacerdotal spirit may be revived in our midst.

The great bulk of the English officers and soldiers with whom I have spoken on the subject appear to be unanimous in acquitting the Saxons of cruelty, and these are mainly, though not quite entirely, Protestants. As a matter of fact the British and the Saxons, though opposed to each other as enemies, are the only true Protestants engaged in this war, for the Prussians, though not all infidels, are at all events dominated by them. From what I can gather the Protestants are the ones who have the cleanest hands, and are fighting like chivalrous gentlemen, and yet this Vicar hopes that "Protestantism is done for ever!" It will be a bad day for the progress not only of Europe, but of this world, if such should be the result of the war, but personally I have no fear on that score.

Our brave British soldiers have, on the one hand, behaved so nobly, and, on the other, the Pope has behaved in such a time-serving way, by refusing to denounce the brutal cruelties inflicted on Belgium, lest he should offend his Roman Catholic allies. The Pope has very sorely tried the faith of devout Roman Catholics both in France and in Belgium by the time-serving attitude that he has adopted. My prayer and hope is that one result of this war will be that the priest-ridden nations of the world will tend to throw off their superstitions, and learn to value that simple evangelical faith which has done so much to make England great. Our soldiers will have observed that the priest-ridden countries, like Austria, Bavaria, and Baden can be as brutally cruel as a nation like Prussia, which is dominated by infidelity. They will also see that it is possible for a Protestant nation like their own to stand for religious and political liberty, and freedom of conscience, without becoming Godless and infidel like Prussia. Having seen the awful suffering and horrors caused by the unhallowed alliance of infidelity, sacerdotalism, and



militarism, they will return to their native land, I hope, convinced that a nation cannot do without God any more than an individual. Their minds will be expanded by all they have seen, and they will be more resolved than ever that England shall stand in the future for God and righteousness. Also that they will hand on to future generations a grander, nobler, and a purer faith, based more entirely on the teaching of Christ, as revealed in that sacred volume which their enemies the Prussians have thrown over.

In spite of all the faults of Germany, now that she is dominated by infidelity and militarism, we Englishmen cannot forget her noble past history. Like ourselves, she has been in the forefront during the past three centuries, contending for religious liberty and freedom of thought. Now, alas, she is under a very dark cloud and has fallen from her high position, having been the cause of this war, with all its madness, its badness, and its sadness, as described by one of our own soldiers. "But with God all things are possible." We too might have fallen, and our hands are not altogether clean, although our loving Father has kept us from sinking to the low level of our opponents. Instead of magnifying the defects of our enemies, ought we not humbly to pray for them that they may yet be restored, and become our allies in all that is noble and good? There are still left in Germany many earnest devoted kind-hearted men and women of God, though they are dominated and misled by others, not to say crushed down by the iron heel of a despotic military caste. We see splendid faculties of organization, and gifts of far-sightedness in their commercial life, as well as in their army and navy. Let us obey our Saviour's command to pray for our enemies, and ask God that these splendid magnificent gifts, which now, alas, are being prostituted to the service of the Evil One, may yet be used in the service of God. What magnificent allies they might make in the foreign mission field, helping to win the heathen for Christ. Also what a splendid work may lie before them, when this cursed militarism and infidelity is crushed, in helping us at home to wage war with the awful problems of poverty, by suggesting new ideas to enable us to cope with the evils that lie before us. The young lives of our brave soldiers and sailors will not have been sacrificed in vain if we can win over these, who are now our enemies, to become our allies in fighting for all that is noble and good and for all that which makes life worth living.

SETON CHURCHILL, LT.-COL.

## The Missionary World.

AT increasingly frequent intervals the question of the relationship of the National Mission to foreign missions is arising. The question is one of pure inquiry, not of criticism, and it is indicative of a growing sense soon to be expressed more definitely that the issue is in reality one and the same, examined at different stages both of time and of distance. The fact is that the ultimate goal of the National Mission is the evangelization of the world. This is implicitly and inherently true, for the National Mission is a Christian movement and the motive power within it is the Spirit of God. And it may even be said, that on the National Mission must depend to a vast extent the evangelization of the world. For though the same Spirit of God is not limited to the use of human witnesses of English—or of any other—race, He chooses them to work for Him, and if witnesses can be drawn from a penitent, purified and expectant land, the surer and clearer will their message be. Anxiety has been expressed at the absence of explicit statements—so far—in National Mission literature as to the missions of the Church, but references to these do not need to bear a particular label with a particular word written upon it. Wherever the Spirit of Christ breathes through spoken or written words there the missionary spirit is. Wherever the spirit of venture and of great undertakings begins to possess a Church, there the missionary call is working. And wherever penitence for the past and the quickening of conscience point out a new field for witness, there the missionary task is about to begin with hope abounding. In the last number of the *Foreign Field*, Dr. Goudie states “that the missionary view of the world is inherent in all clear thinking on the subject, that missionary ideals are inwrought in the warp and woof of all true theology, and, what is more important, that missionary interest, yea, and missionary passion, are of the essence of all true Christian life.” It is true to say that the National Mission and the evangelization of the world are inseparable ; each is essentially part of the other.

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Strong missionary teaching is to be drawn from the National Mission publications, from the first issued prayer with its recognition

of the divine purpose for the inhabitants of the earth in the judgment of the hour, and from the Archbishop of Canterbury's Convocation speech, the first of the official papers, with its vigorous reference to the Mission as one of witness, and its definite suggestion that October or November next will not see the Church of England at an end attained, but at "a new beginning." It would repay all missionary workers to read the papers with a view to ascertaining their deep missionary significance, as applicable to the Home Base of Missions. Were the aims that they put forward, the ideals that they express, successively made the subjects for prayer at missionary meetings, and the local form of witness to Christ, there is little doubt that the Home Base, for which particular prayer has long been made, would swiftly be transformed. The message of the Mission in fact hovers over our land and calls the Church to witness to the Nation that the Nation may witness to the World. We do not at the moment need stirring stories from the mission field to move us; we know enough and more than enough to secure "utmost obedience" to Christ. But we need to be roused to see that if the heart of the nation and the heart of the Church cannot be renewed here at home—then "enlargement and deliverance" for the non-Christian world must come from elsewhere. God will not forsake them, but our opportunity may forsake us.

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Yet though these things are true, there is no suggestion that the National Mission should be "exploited"—if the term be permitted—for foreign missions, or for any other cause. All causes of the Church have become one cause now, and that is the Cause of the Glory of God which has been so grievously misrepresented by us all. We have first of all to find our places in a common repentance before we can take our part in a common witness; and we have to test our belief in the Hope of the Gospel before we can freshly proclaim the only message, Jesus Christ Crucified, Risen and Ascended. That Missionary World of which these pages speak from month to month will be indelibly affected by the National Mission between now and next November, and by our condition before God when the special mission months are over. As great a choice lies before the Church in this respect as before the Nation.

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Some strong words have appeared recently in the *Bulletin* of the

National Mission as to the necessity for maintaining all missionary work during the mission period. We quote as follows :

From several quarters come inquiries with regard to the suitability of carrying on the usual propaganda work on behalf of Foreign Missions while the National Mission is running its course. We would urge that it should not only go on as usual, but with more vigour than ever. We hope the Diocesan Councils will arrange with the Missionary Societies so as to secure that the Foreign Missionary appeal takes a prominent place in the National Mission. One of the sins of which we ought most deeply to repent is our neglect of this primary duty of the Church. Only a missionary-hearted Church can bring home with power to our own nation the message of Redemption. Only a nation which, being itself converted, is dedicated to the service of the kingdom of God will bring forth fruit worthy of its repentance. By all means let the call to the evangelization of the world sound loudly in the National Mission.

This should be carefully observed indeed. Possibly in the crowded autumn months some of the customary meetings may have to be altered as to date or even as to form ; possibly also certain meetings might be combined and the multiplicity of smaller gatherings might be reduced, but none of these measures—even if necessary—need be any hindrance to the maintenance of the work, and indeed the development of fellowship will assuredly help. But it needs to be affirmed that the National Mission and “ Foreign Missions ” are not alternative causes, and there can be no question of substituting the one for the other in the arrangements for autumn meetings, and it is safe to say that whichever be the subject of the one will be also the subject of the other with only a varying emphasis on cause and effect, time and place. There is a strong parallel, if not a complete identity, between the two following statements. Speaking at the C.M.S. Anniversary, the Rev. F. Baylis dealt with “ the opportunities and calls in the foreign field and the need for workers. He said that from requests received *one hundred and four men and seventy-seven women had been asked for*, and that the recruits available were only about seven men and perhaps twenty women.” The Rev. E. A. Burroughs in his *National Mission Paper* says : “ The call is not addressed to the clergy only, but to every man and woman whose hope in any sense is in Christ. We can only win by united effort ; and he is a shirker who, in days like these, depends upon God but does nothing to help Him . . . a call to faith is a call to battle.” We have supreme confidence in awaiting the effect of the National Mission on foreign missions.

Mission Study Circles throughout the country can aid materially in the preparatory work of the National Mission. In the autumn, the new mission study textbooks will claim the best work study circles can give, but in many cases it should be possible for trained leaders to give six weeks' direct service to the National Mission during the late summer and early autumn. Sacrifice on the part of leaders and members alike will be involved, no doubt, but nothing worth doing is free from the element of sacrifice at this time. *Six Outlines for Use in Study Circles on the Aim of the National Mission* have been prepared, and can be had, price 3*d.*, from the S.P.C.K. They give the usual subjects for discussion, notes for leaders, etc., and are graded for ordinary study circles (A) parallel to those using the senior missionary textbook, and for less advanced circles (B). An envelope containing one complete set of the pamphlet literature needed for use in connexion with these Outlines can be had from the S.P.C.K., price 1*s.* 2*d.* post free. Those who as 2*s.* 6*d.* subscribers are already receiving the literature of the National Mission as published will need no material beyond the 3*d.* pamphlet itself. Leaders who prefer a Bible Circle will find an admirable guide in *Studies in the Prophets in Preparation for the National Mission* (S.P.C.K. price, 2*d.*), containing daily readings with notes and united studies covering nine weeks. This latter pamphlet is equally valuable for private use; leaders might encourage the members of a former study circle to have one united meeting to begin with and, after working the intermediate weeks singly while scattered during the summer, one united meeting in the autumn to exchange and crystallize thought and agree upon action.

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We are indebted to the June number of *The Magazine of the South American Missionary Society* for a most interesting report on a "Regional Congress"—new words evidently come from South America as well as from North—held at Buenos Aires with the object of meeting delegates from the Panama Congress. It was written by an Englishman who was present, who wrote at the request of Archdeacon Hodges and whose report was recommended for publication by Bishop Every. The report also appeared in the *Buenos Aires Standard*. This Congress of Evangelical workers covered a wide range of ground. One notable point is the statement that "there was complete absence of denunciation of the

Church of Rome. Allusions to differences there necessarily were, but the older Christian workers present were the most insistent in pointing out the important points of agreement between all other Christian workers and that Church, and in holding up to imitation those features in Roman practice which are commendable in comparison with the average Evangelical in respect to analogous points in conduct. It was realized on all sides that the enemy in these countries is to be expressed by the word 'indifferentism.' "

Apparently the report of the Committee on Education was of great importance. What are described as "terrifying figures" on the increase of "juvenile criminality" were presented. University education was regarded as of "crying urgency," that is, a Central University under Evangelical auspices. A forcible example of the necessity for such an institution was illustrated by the mention that "during one course of training in a certain State college, out of a class of thirty young women, the atheistic Professor in Philosophy was able to win over twenty-eight to a total disbelief in the existence of any God." The whole report as given in the little magazine will repay thought and will certainly arouse fresh interest in those conditions of life in South America of which as a rule English Churchpeople are ignorant. We conclude our notice of it with a selection from the writer's conclusion.

In the whirl of the great Revolution which is at the moment modifying most human institutions, the Evangelical work amongst the peoples of Latin America is also in the melting pot. Will the efforts of this regional congress be so blessed that there may eventually be born a fresh daughter Church, simple in form, fervent in spirit, able and willing to render to the mother Spain that dutiful service which will revive in her also a new life, worthy of her traditions in the early centuries of our era, and which that mother will be willing to receive at her daughter's hands ?

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Dr. Robert E. Speer, one of the American missionary leaders well known by his writings in Great Britain, has been on tour in the East, and is strewing the larger missionary periodicals with striking surveys and strong deductions. Two papers on Siam and China have appeared in the *International Review of Missions*, another in the *Constructive Quarterly*, and a fourth—on "The Work of Christ in Japan"—in the *Missionary Review of the World*. He states that the baptisms in Japan last year equalled 10 per cent. of the total Church membership—the largest number ever recorded ; that the Japanese leaders, as the result of eighteen months' work in the

Evangelistic Campaign, speak of three great needs—the need of a more definite utterance of the evangelical note, of more intensive personal work, and of prayer as the only means of opening hearts and saving souls. The two aspects of the Campaign specially emphasized by the missionaries are the marked development of the Japanese laity—men and women—by the responsibility thrown upon them as speakers, and the growing realization of the country that the old religious forces are inadequate to meet the needs of the nation or of life. Count Okuma, at a banquet given by one of the committee working the Campaign, frankly stated his own conviction that no practical solution of many pressing problems was in sight apart from Christianity.

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Referring to the need for more missionaries in Japan, Dr. Speer comments on the fact that comparatively few men and women seem to have a definite vocation to that mission field—they go there only at the invitation of the Boards. He suggests that steps should be taken to make real the needs and opportunities of Japan as a mission field. As to qualifications, “99 per cent. of the qualification is a man who believes the Gospel and wants to tell it to his people. There is room in the mission fields,” continues Dr. Speer, “for every gift of mind and character, but the supreme need is for men and women who know how to love and to work, whose hearts are empty of pride, and who will lay out their lives, without advertisement or melodrama, upon the life of the people, realizing that every other specialization is trifling in comparison with the elemental application of the Gospel to the family life of the people.”

G.



## Notices of Books.

### THE ETHIOPIC LITURGY : ITS SOURCES, DEVELOPMENT AND PRESENT FORM.

By the Rev. Samuel A. B. Mercer, Ph.D., Professor of Hebrew and Old Testament, Western Theological Seminary, Chicago. Milwaukee : *The Young Churchman Company*. London : *A. R. Mowbray and Co.* Price \$1.50.

This volume contains the Hale Lectures of 1914-5, and Dr. Mercer has gone to infinite pains to make it complete. By the aid of the British Chargé d'Affaires at Addis Abbeba, he obtained from the Abūna of the Ethiopic Church a manuscript copy of the liturgy as used in Abyssinia to-day ; and he made a personal tour of Europe to examine every Ethiopic liturgical MS. except those in France, which became inaccessible through war. His own MS. was found to be the only one representing the present liturgy, and this he has not only translated in full, but has reproduced in facsimile plates occupying no less than seventy-three pages, and has added some critical notes. As a matter of fact it is the first published translation of the liturgy in its twentieth century form, and the first time that a satisfactory text of the complete normal Ethiopic liturgy has been printed. So the book should be after the heart of the liturgical student.

The greater part of the volume is occupied by a full and detailed discussion, by way of introduction, of the service and its development and of kindred matters—the term “Liturgy” being used in its Eastern sense as referring solely to the Eucharistic service. Dr. Mercer explains the reasons why Abyssinian Church history is so scanty. That Church traces both its origin and its liturgy to Alexandria ; and it followed its mother-Church into Monophysitism. (In this connexion a somewhat serious printer's error seems to occur on p. 274—“derived” for “divided.”) He believes that the vernacular service dates, like the Coptic of Alexandria, from the time of the adoption of Monophysite views. It is curious that, unlike the Copts and Abyssinian Uniates, the Ethiopic Church possesses only manuscript forms of Service. Among doctrinal points it may be noted that this Church apparently holds a kind of transubstantiation. Another curious fact is that, as in the case of some other Eastern Churches, the *unconsecrated* elements are adored. This seems to have been “a source of great scandal to many liturgical writers.”

We differ greatly from the author's theological and critical standpoint, and especially from the way in which these are expressed. His particular views are given as if there were no question of any others. The references to the sacrificial character of the Eucharistic service seem quite unqualified ; and in one place he positively takes it for granted that “this is My body” involves of necessity belief in the real presence ! This is an easy way of settling age-long controversy. With similar assurance we are told, in a casual reference, that very little of the literary material in the Old Testament, as it appears at present, is earlier than the time of Solomon. Nor is the attitude towards the supposed influence of pagan religions on Christianity a satisfactory one. Upon what ground is it said that “we have sufficient evidence to show that St. Paul and his followers tended to introduce Gentile elements and to adapt Christianity to their surroundings ?”

We venture to suggest that Dr. Mercer would have attained his aim, as stated in his Preface, much better by an unbiassed presentation of the actual facts with regard to the Ethiopic liturgy, in discussing which he is plainly



entitled to the respect due to an expert in this branch of study. In this matter, at any rate, he has attained the object which his closing words show to have been his desire. "The student of liturgics" will evidently now have before him "the material necessary for a more complete study of the Ethiopic liturgy than has been possible hitherto." And the theologian or the student of Christian unity, whom it was also his wish to help, will be able to use the material, no doubt, with due discrimination.

**THE VOYAGE OF LIFE.** By C. R. Ball, M.A., Hon. Canon of Peterborough. London: S.P.C.K. Price 1s. 6d. net.

Canon Ball's leading object is stated in his expanded title, which runs thus:—The Voyage of Life in the Seen and Unseen Exemplified in St. Paul's Voyage towards the Eternal City as related by St. Luke. The Shipwreck Chapter (Acts xxvii), is made the basis of some interesting and suggestive spiritual comparisons, of a practical and devotional character, with reference both to the present life and to the world beyond. Some of those relating to the latter are necessarily, and indeed frankly, speculative; nor will every reader agree with all that is said upon matters of present experience. But a great variety of subjects, many of them exceedingly up-to-date, is brought within the scope of the illustration which forms the basis of the book: and at any rate the application seldom, if ever, seems at all forced or unnatural, and matters of delicacy and dispute are handled with conspicuous moderation. Even where one does not altogether agree, one may find fruitful suggestion—as for example in the title of one chapter—"Swimmers and Clingers." The book is written in the clearest and most readable style, and in an exceedingly devout spirit. Perhaps the leading doctrines of the Gospel might have found more prominent expression in some places. They are not omitted, but they might have been thrown into clearer relief.

**MARY BIRD IN PERSIA.** By Clara C. Rice. With a Foreword by the Right Rev. C. H. Stileman, D.D. London: *Church Missionary Society*. Price 3s. 6d.

Two leading missionary biographies of recent date are constructed upon different lines. "Walker of Tinnevely" is a life-story in chronological order: "Mary Bird in Persia" is a character-study with events and illustrations grouped under various headings. Miss Bird's wonderful life is presented to us as she showed herself in different aspects—as pioneer, doctor, teacher, friend of the Persians, etc. etc. Each of these two methods has its advantages. Mrs. Rice has chosen her extracts with discrimination, and they are most appropriately assigned; but one misses those "notes of time and place" to the general absence of which she refers in her own opening words. Her reference perhaps suggests that such a lack was, for some reason, more or less unavoidable: but it would have been an additional advantage had we been able to follow more definitely the development of this unique missionary's many-sided work and extraordinary influence, and the stages by which she won her assured position in such unpromising surroundings.

Very few, perhaps, could labour with the same disregard for health and rest; and it is quite likely that she would have worked longer had she exercised more care. But one wonders at times whether most of us are not disposed to lay too much emphasis upon length of service, and whether the quality of a life like this may not effect far more in a shorter period than a more carefully-guarded economy of energy during a long and more sheltered career. At any rate such an obvious and entire abnegation of self was the thing most likely to win the regard of bitterly hostile and prejudiced Moslems

in a new field : and it did so. " All the Persians who knew her, even strong Mohammedans, acknowledge that she lived near to God."

The book is most attractively got up and is printed in inviting type, with four very tasteful coloured illustrations. Mrs. Rice has prefaced her story by information about Ancient and Modern Persia, both historical and religious, which helps the imagination to picture the surroundings and conditions in a comparatively new and little studied part of the Mission Field. And her last chapter is one of the most interesting of all, for, opening with a glimpse of the Persian outlook on the war, it sums up the leading features in the present missionary opportunity. As Persia is experiencing its share of the present world-wide shaking of foundations—political, social and religious—this is of great interest and importance. It is perfectly amazing to find that eight or nine hundred people have often been known to present themselves at the Christian service in Isfahan. Yet listen to Miss Bird on a visit to a mountain village—" As I was leaving one of the women made my heart ache by saying, ' Now we shall not hear any more for a year. ' " Or again, in the city of Khabis—" No one brought up any Moslem argument but all listened attentively to the ' new news, ' and the expression seemed such a terrible reproach. " It is to be hoped that such a book will find a wide circle of missionary-hearted readers who will seek to pass on the inspiration of the life which it records to others less warm in the cause. Miss Bird impressed all with whom she came in contact while she lived ; and those who read her story should indeed be moved by it now that its earthly chapters have been brought to a conclusion.

W. S. HOOTON.

THE MINISTRY IN THE CHURCH, IN RELATION TO PROPHECY AND SPIRITUAL GIFTS. By H. J. Wotherspoon, M.A., D.D. London: *Longmans, Green and Co.* Price 4s. 6d. net.

This is a remarkable book, by a Scotch divine, on a subject of great interest in view of current thought on the origin of the Christian Ministry. Dr. Wotherspoon tells us how he came to examine the view of experts on the subject of the Twofold Ministry—charismatic and institutional : and his Preface shows that he did it without prejudice. Whether all his conclusions are correct or not, it may confidently be said that if he has not succeeded in shaking that theory, it is difficult to know what is capable of shaking any notion strongly entrenched in the lines of established theological fashion. " The theory of twofold ministry, " he believes, " is far less an explanation than a new perplexity. "

That theory builds much upon the *Didache* ; and a good deal of the early part of the book is occupied in a searching criticism of views commonly held with regard to it. Its date is thrown under grave suspicion, and its value as evidence is most seriously questioned. The indictment is indeed a formidable one : we must not spoil it by any attempted summary. But here is part of the conclusion—" One meets such phrases as that the *Didache* shows or that it proves this or that, . . . and one finds oneself asking, ' But what is the *Didache* ? ' " Several other questions follow as to its date, origin, etc. ; and then—" The answers to these questions are, at least, uncertain ; and till they are clearer than at present, it is difficult to see how the *Didache* can be said to show or to prove anything. "

This section of the book contains some delightful remarks on characteristics of modern criticism. " Persons who have ventured to hint a doubt of these conclusions or to obstruct the assumptions which underlie them have been exposed to a certain severity of construction, and their difficulties have been traced to dogmatic prepossession and even to incapacity. Dog-

matic prepossession unfortunately is not confined to any one school of criticism, and incapacity to estimate evidence has various causes." And in a footnote which gives a confident German statement on the date he adds—"Thus by establishing terror the Teuton still secures his communications in other fields than the military." That hit at critical "frightfulness" is certainly too rich to miss quoting!

Perhaps the most interesting part of the book is the elaborate discussion on New Testament prophecy. Here again we should certainly spoil things by any brief summary. The view presented is a most remarkable, and we venture to think a most original one. We confess that Dr. Wotherpoon has not quite convinced us that all his interpretations are natural: but we do not venture to assert the contrary, and they certainly will demand an answer. Some of the points, e.g. as to the evidence of the Pastoral Epistles and sub-apostolic writings, are very strong indeed. He finds no *official* prophet in early Church order. But does the idea of the Church becoming "the more perfect vehicle of the Spirit," which appears more than once and seems prominent in the theory, correspond to the course of Church History? Was there not deterioration? And is the distinction drawn between ancient and modern conversions a valid one? But these are perhaps only details. The book is full of clearly-defined reasoning, and challenges thought from start to finish.

THE FOURFOLD GOSPEL. Section IV. THE LAW OF THE NEW KINGDOM. By Edwin E. Abbott, Honorary Fellow of St. John's College, Cambridge, Fellow of the British Academy. *Cambridge University Press.* Price 12s. 6d. net.

This is Section IV of Dr. Abbott's "The Fourfold Gospel," and deals with St. Mark iv. to ix, and the parallel passages in the other Gospels. Part of this book was published under the sub-title of "Christ's Miracle of Feeding" and was reviewed in the March number of the *CHURCHMAN*.

Towards the end of the book the author gives us his definition of "The Law of the New Kingdom." It is "the Law of the Gospel or Good Tidings of 'great peace.'"

"The New Kingdom is the Kingdom in which there reigns, as King, not Satan the Adversary, but God the Father; and there obey, as subjects, not a horde of quarrelling competitors, but a family of concordant brothers; and the Law is not that of greedy or envious desire but that of brotherly love and zeal for the common welfare. That . . . brings peace under divine protection, according to the saying in Proverbs, 'When a man's ways please the Lord he maketh even his enemies to be at peace with him'" (p. 502).

Dr. Abbott advances a "Johannine intervention theory," according to which, whenever St. Matthew or St. Luke departs from St. Mark's tradition, the Fourth Evangelist "intervenes in such a way that he explains Mark's tradition." A concrete example will best illustrate this theory. St. Mark tells us that in Caesarea Philippi and in answer to our Lord's inquiry, St. Peter replied, "Thou art the Christ." St. Matthew and St. Luke seem to have regarded this reply as abrupt and obscure, for "the Christ," i.e. "the Anointed," would mean little or nothing to most Gentiles. "Accordingly this is amplified by Matthew as 'the Christ, the Son of the Living God,' and by Luke as 'the Christ of God.'" Here St. John intervenes and, in effect, says that a mere confession, "Thou art the Christ," is in itself nothing; it all depends on the spirit in which the confession is made. For Andrew, Peter's brother, was the first disciple to call Jesus "Messiah" (John i. 41), and yet our Lord pronounced no blessing on him. Wherein then consisted the special merit of Peter's confession? In two respects. First, Peter confessed

Christ at a time when the multitude as well as the disciples had failed to understand His doctrine about the living bread and had abandoned Him. Secondly, Peter had come to know "Jesus through experience as his only hope in his search after truth ('Lord, to whom shall we go?') and as one from whose presence there breathed the very holiness of God" (p. 497).

Let us take another sample of Dr. Abbott's exposition. It is the story of the healing of the blind man near Bethsaida. The account is found only in St. Mark's Gospel, which tells us (i) that our Lord took "the blind man by the hand, and brought him out of the village," (ii) that the cure was accomplished not at once but by stages, (iii) that our Lord sent the now cured man "to his home saying, 'Do not even enter into the village.'" No reason is given for this unusual procedure. Matthew and Luke, however, help us to discover the reason, for they tell us that Bethsaida was denounced by our Lord for its rejection of the evidence of His mighty works.

"Accordingly Jesus first takes the man out of the town, as though out of an atmosphere of unbelief. Then He resorts to external processes. . . . And in this miracle the cure is at first only partial. We may reasonably infer that the man's faith was weak and needed strengthening against Bethsaida influences. Finally comes the warning not to re-enter the place. . . . A similar suggestion to the infection of unbelief will be found later on, where the disciples absolutely fail to cast out a devil from a child, and Jesus Himself will not attempt it, as long as the father is in the atmosphere of 'If thou canst'" (p. 487).

This book is essentially a scholar's book, but, inasmuch as Dr. Abbott touches on a variety of texts and in almost every case throws fresh light on them, and his style is lucid, an ordinary student will also appreciate the many stimulative and suggestive thoughts with which the book abounds.

KHODADAD E. KEITH (formerly K. E. Khodadad).

A POCKET LEXICON TO THE GREEK NEW TESTAMENT. By Alexander Souter, M.A., sometime Yates Professor of New Testament Greek and Exegesis in Mansfield College. *Oxford University Press*. Price 3s. net; on India paper, 5s. 6d. net.

This is a book which should attract the attention of New Testament students. Its author has based his conclusions upon a careful study of the new light thrown upon the Greek, especially by papyri found in Egypt. He believes this makes a clean sweep of many careful theories. Studying brevity as one of his main objects, he generally gives definitely his own convictions as to the meaning without entering much upon grammatical points, or on the derivation of words. Discussion of alternative views is not to be expected to any great extent in a work of this character: those who desire it must consult the commentaries. But they will find here definiteness of opinion and a quite delightful lucidity. Occasionally the author's mind is not quite made up, and he briefly indicates alternative opinions, as in the case of *πληροφορέω* (Luke i. 1), or *πυγμαῖ* (Mark vii. 3). In other cases which have caused much debate he evidently has no doubt—e.g. *ἐπιβαλὼν* in Mark xiv. 72, or the word *ἐμβρατεύω*. An admirable example of concise clearness is seen in the treatment of *χρηματίζω*, where in six and a half lines we find all that needs to be said of the different meanings, with ample references. Occasionally, where fuller treatment is called for, it is given—as in the case of prepositions. This comprehensive little volume is indeed "multum in parvo," and should prove greatly helpful, not only to those who have not sufficient classical attainments to use Liddell and Scott with discrimination, but to students who desire clear guidance on matters in which Liddell and Scott, by the very nature of the circumstances, can

give no certain help. And even advanced scholars may well profit by its use as a book of reference.

W. S. H.

NIGHTS AND DAYS, AND OTHER LAY SERMONS. By Helen Wodehouse, D.Litt. London: *George Allen and Unwin, Ltd.* Price 4s. 6d. net.

Albeit that these addresses were delivered to women students in an undenominational College, such a volume—from the pen of a woman—is somewhat of a novelty. There is much that is suggestive and original in these pages, combined with sound common sense, but we should have liked them better if there had been some plain preaching of the Cross of our Lord Jesus Christ. The author has an easy, pleasing literary style, and she shows a wide knowledge of human nature and a sympathetic outlook upon life.

EUROPEAN HISTORY FORETOLD, OR ST. JOHN'S FOREVIEW OF CHRISTENDOM.

By Digby M. Berry, M.A. London: *Charles J. Thynne.* Price 3s. 6d. net.

In his Preface to this interesting work the author tells us that his way of interpreting the Book of Revelation, a view which he was led to adopt some forty years or more ago, has enabled him in some degree to foresee the directions which the world's events were taking. His method of interpretation is in the main the one known as the historical, "which," as he truly remarks, "was that of our Reformers and of the ablest students of Prophecy, both before and after them." Mr. Berry in this volume, which is pre-eminently readable, gives evidence of very deep study of his subject, and of having read extensively such works as bear upon it, especially Elliott's "*Horæ Apocalyptiæ.*" To a large extent, indeed, he follows Elliott's line of thought, though there are important points in which he strikes out a line of his own, e.g. he differs from Elliott and most historicists in believing that the Seventh Trumpet and every one of the Seven Vials are still in the future. This would, of course, harmonize with the views of those who would identify the Seventh Trumpet of Revelation with "the last trump" of 1 Corinthians xv. 52; on the other hand, Mr. Berry's theory is opposed to Mr. Cachemaille's contention that the accessories of the present war indicate that we are now living under the Seventh Vial, a contention which we confess appeals to us.

We have read the book from cover to cover and are glad to have done so, and rejoice to find that the old historical school, which is the more essentially Protestant one, is coming more and more again to the front and is being upheld by more supporters. The author is a strong Protestant and sees the Church of Rome in the Beast of chapter xiii. and Scarlet Woman of chapter xvii. The fact that he was a Canon of Melbourne and Examining Chaplain to the Bishop ought, together with his own prophetic researches, to entitle him to a respectful hearing, and we hope his book will be extensively read, as it richly deserves to be.

THE MEANING OF PRAYER. By Harry Emerson Fosdick. London: *Student Christian Movement.* Price 1s. 6d. net.

This attractive little book is worth many times its price. It is full of suggestive and stimulating thought in connexion with prayer, and it keeps well to its subject, which is handled with deep spiritual insight and with sound common sense. Difficulties are frankly faced and helpfully met, and the bearing of practical details of life and character upon our experiences in prayer is shown by methods that ought to be the means of deepening the whole spiritual life.

It does not necessarily follow that no reader will find anything to criticize. All books must be read with discrimination; but we have at any rate found

very little to regard with doubt in this one. Out of a very few such points, we venture to suggest that the thoughts on pp. 86–88 will not meet everybody's needs. Most people, surely, need to emphasize reliance upon what is altogether outside and above themselves: and though there is a truth in what is said, there may be a danger which will present itself to all but an exceptional class of mind. And to mention another quite small point, we wish the author would not speak of "Catholic" and "Protestant" as if they were opposite terms! The allusion is quite incidental: it occurs in fact in an illustration, and there is nothing controversial in the book: but it is not correct.

The style is remarkably clear and readable, and the frequent illustrations from many fields of experience are apt and illuminating. Each chapter is divided into three sections; and the first section in each case is arranged as a series of daily readings for a week. This enhances the value of the book for devotional reading, and we very heartily recommend it.

THE MEANING OF THE APOCALYPSE OR REVELATION OF ST. JOHN, a Study for the Times. By the Rev. Edward H. Horne, M.A., Rector of Garsington. London: *S. W. Partridge and Co., Ltd.* Price 2s. 6d. net.

The writer of this volume has well studied his subject, having read most of the commentaries on the Book of Revelation which have appeared in English, from whatever point of view they have been written, and is therefore in a position to speak with some authority upon the contents of this sacred book. After three introductory chapters, the greater part of the book is taken up with an outline of interpretation in which the Apocalypse is expounded section by section. Then follow a series of fifteen long "Notes" which, as the author tells us, "are not an afterthought, but are an integral part of the book."

Mr. Horne does not believe in a prophetic view of the Epistles to the Seven Churches, these he regards as referring to events then present in the cities and churches concerned, though containing lessons for the Church of Christ in all ages. From chapter iv. onward he follows the historic school of interpretation, and we must confess that we are glad to see more books being written in support of this view, which was that of our reformers. Like Elliott the author regards the Seals, Trumpets and Vials, as being continuous, but he by no means follows Elliott in everything, having many suggestions of his own which whether accepted or not are at least interesting and worthy of consideration. Thus in Revelation vi. 8. "the fourth part of the earth," literally "the fourth of the earth," is taken as "a cryptic way of referring to the fourth kingdom of Daniel's visions—the power that rules from Rome." In the same way the expression "third" so often used under the Trumpets is applied to the Eastern Empire as the revival of the Greek or third kingdom of Daniel. This last certainly works out very well in chapter ix. 13, if the Sixth Trumpet be taken of the Turkish woe, and the time specified be 150 years terminating with the fall of Constantinople. The writer does not believe in a personal Anti-Christ, and does not advocate an interval between the taking up of Christ's people and His coming to reign on earth, or the breaking up of the Advent into two stages. Excellent reasons are given for the belief in a literal Millennium.

The following may be read with great interest as bearing upon the present crisis:

"For more than a generation the spirit of infidelity has been at work in Germany, and it has demoralized the people. Higher criticism is German in name and in origin. It begins by rejecting, on *à priori* grounds, all definite inspiration, miracle, and prediction. It has applied to the Bible critical

methods which would produce absurd results if applied to any of the classical authors. It has treated Scripture as if it were a dead body handed over for dissection. As a consequence, the German people have gradually lost their faith in a divine and living Christ, and have taken instead a God peculiar to Germany, who is almost a revival of the Pagan god of war."

Without pinning ourselves to all the author's theories, we welcome his work and trust it will have the wide circulation which it deserves.

JAS. C.

GOD'S GREAT CYPHER BOOK OF THE HISTORY OF THE AGES. By J. Franck.  
London: *Protestant Truth Society*. Price 1s. 6d. net.

In this little volume on the Book of Revelation a great deal is compressed into a small space: it is "multum in parvo." The writer, "an earnest Bible student," tells us that he "first studied Revelation with Futurist teaching, but finding it did not make the book very clear or intelligible, turned to the Historic method." From chapter iv. he follows the late Canon Garratt's Commentary on the Revelation, while the Bible Readings of the Rev. James Neil, also a Historicist, are taken as his outline of the first three chapters. The Apocalypse, or rather the first sixteen chapters, falls into groups of sevens, as follows: Rev. i.-iii. Seven letters to Seven Churches. Rev. vi.-xi. Seven Seals, the seventh spreading into Seven Trumpets. Rev. xii.-xvi. Seven Signs, the seventh spreading into Seven Vials.

The Letters to the Seven Churches are dealt with as referring to seven different periods or stages in the history of Christianity. The section of the Book commencing with chapter xii. is taken by the author, as by Canon Garratt, as representing what is written on the "backside" of the seven-sealed roll.

The writer believes in an interval between the rapture of Christ's people and His coming with them to earth, in which he places the marriage of the Lamb and the Judgment, or reward of Christ's people. In this, like many Historicists of later date, he agrees with the Futurists. The plagues denoted by the Seven Vials are to be poured out after the Lord's people have been caught up. Though some drops from each vial may have fallen before He comes for His Own, "it may be," we read, "only a *few* drops from each will have fallen before He appears."

Mr. Franck believes in the existence of a Papal Anti-Christ, who "is not infidel but *falsely religious*." It is not a person but a system, which will in different ways claim the prerogatives of Christ. To no *one* man will it be permitted to attain the pre-eminence of guilt in all things usurping what belongs to Him."



## Publications of the Month.

[Insertion under this heading neither precludes nor guarantees a further notice.]

### BIBLICAL AND THEOLOGICAL.

**CONCERNING PRAYER, ITS NATURE, ITS DIFFICULTIES AND ITS VALUE.** By the author of "Pro Christo et Ecclesia" and other writers (*Macmillan and Co., Ltd., 7s. 6d. net*). A remarkable book. The problems of prayer, more especially in connexion with the war, are making themselves felt in different quarters; and at a time when in all the churches there is resounding the call to prayer the publication of such a volume renders conspicuous service. Its scope is thus described: "In this volume a lady, three laymen, two parish clergymen, two clerical dons—all Anglicans—a Wesleyan theological tutor, a Congregational minister, and an American professor belonging to the Society of Friends put forward some thoughts which are the result of a sustained corporate effort to clear up their own ideas on this important matter. Most of them have been able to meet regularly at a series of conferences in which subjects were discussed, and essays previously drafted were probably criticized, to be rewritten and again discussed at later meetings." Each writer is responsible only for his or her own essay, but when it is the result of the conference discussion its value is proportionately enhanced.

**OUR PLACE IN CHRISTENDOM.** Lectures delivered at St. Martin-in-the-Fields. With Preface by the Bishop of London. (*Longmans, Green and Co., 3s. 6d. net*). These lectures, delivered by distinguished theologians and historians, attracted considerable attention when they were delivered in the autumn of last year, and collected together in this volume they form a very striking and valuable contribution to the discussion of a great question. In detail we find ourselves at variance on some points, but the general treatment of the theme will be warmly welcomed. The lecturers were Canon Mason, Dr. Frere, Professor Whitney, Dr. Figgis, Professor Scott Holland, the Bishop of Oxford and Dr. A. W. Robinson. The volume furnishes a strong indication of the Anglican position against the claims of Papalism.

**THE BOOK OF JONAH: A STUDY OF BIBLICAL PURPOSE AND METHOD.** By the Rev. T. H. Dodson, M.A. (*S.P.C.K., 1s. net*). The writer concludes that "the Book of Jonah is a sacred allegory," and from that point of view discusses what he conceives to be its purpose. He is faced with the difficulty of our Lord's references to Jonah, and he offers an explanation to fit his theory. But his treatment of the theme is far from satisfactory.

**REVIVAL: THE NEED AND THE POSSIBILITIES.** By the Rev. Cyril C. B. Bardsley. With Foreword by the Bishop of Liverpool (*Longmans, Green and Co., 1s. 6d. net*). This little volume has been anticipated with great interest, and it does not disappoint us. It goes to the roots of the question, and the careful—and we may add prayerful—consideration of its teaching will be found most helpful. We know of no more stimulating volume for clergy and others to have in their hands as they prepare for the National Mission.

**NATURE AND GOD.** By the Rev. T. A. Lacey (*S.P.C.K., 1s. net*). A small book on some great questions. Cast in the form of letters to a questioner, the chapters show that the order and regularity of Nature are a ground for believing in God, not for doubting.

**SIMPLE ANSWERS TO SOME GREAT QUESTIONS.** By the Bishop of Birmingham. (*Longmans, Green and Co., 1s. net*). The value of this book is in its simplicity and its naturalness. It "makes no claim to learning"; it simply shows us how these great questions were faced and answered by the Bishop himself. The questions are seven in number—What is Religion? Is there a God? "What think ye of Christ?" "Have ye received the Holy Ghost?" Is the Bible true? Is Life worth living? Is Britain's part in the present war justifiable? In some of the answers we should like to see a stronger note, but without doubt the Bishop's simplicity of style and treatment will appeal to many of the class for whom the book was written.



- "WITH WHAT BODY DO THEY COME?" By the Rev. H. F. Waller-Bridge, M.A. With Foreword by the Rev. Dr. Rosedale (*Kegan Paul and Co.*, 1s. 6d. net). A book for mourners. The writer answers his questions thus: "The Resurrection would seem to be a resurrection of an Intensified Personality," and he is clear that we shall know our loved ones again.
- AIDS TO PROPHECIC STUDY. No. 7, "Historicist, Præterist, Futurist; What are these?" and No. 8, "Sir Isaac Newton on the Prophetic Symbols." By the Rev. E. P. Cachemaille, M.A. (*C. J. Thynne*, 6d. net each.) Two more numbers of the valuable series of booklets issued by the Prophecy Investigation Society.
- THOUGHTS ON THE SIXTH CHAPTER OF THE GOSPEL OF ST. JOHN. By the Rev. E. K. Elliott, M.A. (*C. J. Thynne*, 6d.). A scholarly treatise, designed to show that verses 53 and 54 are *not* to be literally and corporeally understood, i.e., as referring to a reception by the mouth of the body and blood of Christ at the Lord's Supper.
- THE ANARCHY OF ETHICS. By the Rev. W. Remfry Hunt (*Morgan and Scott, Ltd.*, 6d.). A careful and telling study of the causes which led Germany to make war, and pointing out that "the break-down of Civilization is surely the prophecy of the enthronement of righteousness."
- THE EVANGELICAL MOVEMENT: ITS MESSAGE AND ACHIEVEMENT. By the Rev. F. S. Guy Warman, D.D. (*Morgan and Scott, Ltd.*, 6d.) [See Note on p. 421.]
- CARRYING ON THOUGH WOUNDED. By the Rev. G. K. S. Marshall. (*S.P.C.K.*, 1d. net.)
- THE NATURAL AND THE SUPERNATURAL IN SCIENCE AND RELIGION. By Canon J. M. Wilson, D.D. (*S.P.C.K.*, 6d. net.) Two lectures to men.

#### PERIODICALS.

- THE JOURNAL OF THEOLOGICAL STUDIES. (*Humphrey Milford*, 3s. 6d. net). Among the "Notes and Studies" in the current issue are:—"Arles and Rome: the first Developments of Canon Law in Gaul" (C. H. Turner). "The Ordination Prayers in the Ancient Church Order" (Rev. V. Bartlet, D.D.). "The Deification of Man in Clement of Alexandria: some further Notes" (Rev. C. Lattey, S.J.). "The Two Elements in Marcion's Dualism" (Rev. R. B. Tollinton, D.D.). "Rhythm and Intonation in St. Mark i.-ix." (Rev. E. I. Robson, B.D.). "The Situation of Tarshish" (Rev. W. W. Covey-Crump). "The Last Supper and the Paschal Meal" (F. C. Burkitt, D.D.). "Textual Criticism of the Old Testament" (N. McLean). "A Comment on Luke xii. 41-58" (A. K. Clarke and N. E. W. Collie).